

الْعَرَبِيْنَ

انترنشنل

محلّة

دارالتصنيف (برائوت) لبيّنة

المجلد ٤١ ٢٩٠٦٩٢ ٣ دى القعدة ١٤١٢ هـ الموافق ١٩٩١ م
ملاحظات سارة منها : ١

تدخل اليقظة انترنشنل في عامها الحادى والأربعين :



Accession Number
225755
Date 9-2-91

- ساعدنا الله من فضله في مجهوداتنا ومساهماتنا هذه . .
- لنا وطيد الأمل الا نعيد قلم شبر عن راجتنا المقررة المعمول بها
- وهي اراز صداقة الاسلام وحقاته .
- الإعلام وأثره في إسماع اللسانية :
- إن الإسلام . . . قد كفل مصالح الأفراد والأمم جميعا . .
- فالاسلام في الحقيقة نظام انسى متكامل يجمع بين الدنى والدنيا .

تطبع آيات القرآن الكريم والأحاديث النبوية الموقّنة
لمنفعة قراءنا الكرام فنناشدكم أن يؤمنوا بحوتها .
من الواجب أن يتم التخلص من الصفحات المطبوعة
بها بالطريقة الإسلامية اللائقة . وشكراً .

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عن ابراهيم بن مهزيار رحمته قال قال رسول الله ﷺ من وفر صاحب بدعة فقد اعان على

(رواه البيهقي)

بسم الحمد لله الذي هدانا لهذا الذي كنا لنهتدي لولا أن هدانا الله
 اللهم آمين

الفهرس

أسماء الإشتراك السنوي في اليقين انترينشك
إهداء من المجلد ١٠ - ٣٩.

داخل المكتبات / ارسية / مكتبة الجامعة / ارسية في حالة التدرج / مكتبة من حول أي مصرف في كراتشي
بأمرج ماكتبات - - - - - المكتبة العامة

المصلحة الباكستانية
أومايغادلسان دولارامرتی

۷ و ہیت

سرید الحمیری

- اسد الزوريقه والأردنية والصين واليابان والبريتانيا وسيمافورة وإندونيسيا ٢٤٥٠٠
- أستراليا - أستراليا - نيوزيلندا والولايات المتحدة الأمريكية ٢٨٥٠٠
- الجزائر، سلاووليس، مصر، العراق، إيران، الأردن، سورية وتركيا ١٩٠٠٠
- أفغانستان، أوطي، البحرين، ليبيا، النيجر، اليمن، الهند، الكويت
- سرى لايا، تشاد، والسكة ادرسة السعودية ٢٣٠٠

700

٥ سامية ، امريكا الجنوبية وحرائر الهند الغربية

الحبر والبرق

(٥) الجزائر، ليبيا، مصر، العراق، إيران، الأردن، عمان، سورية وتركيا
(٦) جميع البلاد الأخرى

140.

من العدد الواحد (سابقه آخره اسريه)

ادارہ پاکستان ۵ روپے خارج پاکستان، المریہ الجوی را دولار امریکی

أمدد الهيئة "لجنة مكافحة شذوثة بشكل محلات حبيطة، الأعداد ١٣، ١٤ و ٢٥ إلى ٣٨" •
٦٠ سنة مع ١٩ ر ١٧ مربية أكاديمية وذلك فيما بعد أسرة السيد .

اسم العنقودية: الحبة مدر الحياة

دستور پاکستان ۱۹۷۳ء

لاحظ

على نقل المواد المستورة في حلة
اليقين انزجيتل قسما او ثمة
او ثمة وثيقة اخرى على ان يذكر
مصدر المواد المستورة وثيقة وثيقة
سحة - جاء ان اياه ليست
مخل ثمة الثمة الا ان ثمة ثمة
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اليقين ثمة ثمة ثمة ثمة ثمة
التوالي في كل عدد - ثمة ثمة

جميع الدراسات

ایم مدیر ایف، بیسن
کتاب البرید دار الذهب، ف،
محمد آد، حب، در رود،
کراچی - پاکستان

هو لقا

٢٢٦٥٩٧-٥٢
٥٢٤٣٢٥

التقريب مقصوداً

وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ

- بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ -

بَلِّغِ الْعِلْمَ بِكَمَالِهِ كَشَفِ الدُّجَى بِجَمَالِهِ
حَسَنَتْ حَبِيبُ خِصَالِهِ صَلَّوْا عَلَيْهِ وَآلِهِ
اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَعَشِيرَتِهِ بَعْدَ دَعْوَى مَن مَّا لَكَ .

تدخل اليقين انترنيشنل

في عالمها الحادى والأربعين

ومع عظيم دواى سرورنا ان عام المجلة المنصرم قد اتانا ببعض مفاجآت سارة منها انهيار صرح الشيوعية التي كانت تهدد امم العالم بخطرستها وعدوانتها ومعارضتها للشريعة للقيم المعنوية والاخلاقية وخاصة الاسلامية . ونتيجة لانهدام وتدهور هذه القوة الطاغوتية طلعت شمس الحرية في مملكة الغانستان المسلمة وقال المجاهدون المسلمون في اقامة حكومة وطنية مع التوقيع ان يقع اساسها على مبادئ الاسلام الحق ومع التوقيع كذلك ان ياتي على اثر هذا الانقلاب حرية ولاية كاشمير التي لا يزال اهاليها البواسل يقاتلون اعداءهم الهندوس يهمل اموالهم وارواحهم .

اما العالم للقادم فلنا وطيد الأمل الا نعيد قسراً شبر على براجمنا المقررة المعمول بها وهي ابراز صداقة الاسلام وحقانيته ودعوة خلق الله الى هذا الدين للحسين وتزيين دنياهم وعقباهم على السواء وزجرهم مع قرأتنا للكرام واصدقاتنا واخواننا ان توصلوا كلمتنا ودعمهم المادى والمعنوى في عملنا الاسلامى هذا .

وما علينا الا البلاغ المبين .

الحمد لله جداً كثيراً على ان جعلنا مع عظيم رحمة ورحمهم فضله ندخل مع مجلتنا العام الحادى والعشرين ، اى العشرة الخامسة منذ صدورها ، بدون اى تعطل او خلل وبشير هذا العمل الى خلوصنا وحماسنا في املاء كلمة الله ونشر رسالة القرآن الكريم واحكام السنة النبوية .

لنتهز هذه الفرصة لتذكر قراءنا باننا كنا قد انتقلنا في عامنا للتاسع والعشرين الماضى مع القرن الرابع عشر الى القرن الخامس عشر مع الهجرة النبوية واننا سوف ندخل في العشرة الجارية الى القرن الحادى والعشرين المسيحى ، ان شاء الله تعالى واذا قدما بتدشين سفينة مجلتنا الصغيرة في مياه لوقت الهائجة لم نلق بالالا الى ما قد يواجهنا في مسيرتنا الطويلة من اخطار وعقبات ، خاصة من الجهة المالية ، لان للتكاليف الباهظة لاصدار المجلة لا يدعمها ايرادات من اعلانات او تبرعات خيرية مع عامة الناس ، الا ان رغبنا للثوية في ايصال صوت الاسلام ومبادئه المباركة الى ابعد حد ممكن في العالم مقابل قيمة اشتراك او غيرها حثتنا على السير الى الامام غير مباليين بمواردنا الشحيحة والثرهيب ، وساعدنا الله مع فضله في مجهوداتنا وساعيننا هذه والنتيجة الحاصلة امام اعين قراء المجلة فلا يزال المجلة سارية وجارية على مسارها المنشود .

الإسلام وأثره في إسعاد الإنسانية

إن الإسلام : هو الوحيد من بين أديان السماء وقوانين الأرض : الذي قد كفل مصالح الأفراد والأمم جميعا : دينة ودنيوية على أوسع نطاق ، وصلاح لذلك في جميع الأزمنة وكافة الشعوب ، فهو دين الانسانية الخالد ، وذلك لما اشتمل عليه : من التعاليم السامية ، والمبادئ القويمة ، والارشادات الحكيمة ، والقوانين العادلة : التي أوردتها فيه رب الانسانية ، لتفقد وصالح الانسانية وهو وحده بحضارته العظيمة التي نزل بها القرآن الكريم : يضمن إقامة مجتمع انساني عادل ، بعيدا عن الشر ، والأنانية ، والافتقار للرحمة على حساب الآخرين ، لأنه الدين الذي وصمه الله للانسانية ، ليحقق لها الخير والسعادة ، على مر الدهور والأعصار . .

الدين القويم : بين عشية وضحاها : سادة العالم وقادة الشعوب ، للدرجة أن القائد المسلم : وقف ذاته يوم أثناء الفتوحات الاسلامية على شاطئ المحيط الأطلسي : مع جهة المغرب ، ونادى فرسه : اركض يا جواد لا تنكف ، وباسيف لا تغمد ولا تكف ، فواقه لو أعلم أن هناك أرضا معذورة وراء هذا المحيط لخضعت حياها بفرسي هذا . .

فهو دين الحياة والاصلاح ، دين الفرق والحضارة ، دين الحق والخلود ، دين قيادة وتوجيه ، دين تكافل وتعاون ، وأخوة وتضامن ، دين يصلح لكل زمان وبصالح لكل مكان الى أن يرث الله الأرض ومن عليها ، دين ارتضاه الله لنا ليكون مسلك الختام لجميع الشرائع السماوية . . . اليوم اكملت لكم دينكم وانممت عليكم نعمتي ورضيت لكم الاسلام ديناً .

وكتاب الله : وهو الدستور السماوي الخالد : لم يترك ناحية من نواحي الاصلاح : الاطرقها ، ولا نظاما من النظم الاجتماعية والسياسية والاقتصادية : إلا بينه لنا أحسن بيان : « إن هذا القرآن يهدي للتي هي أقوم ويشرح المؤمنين الذين يعملون الصالحات أن لهم أجرا كبيرا وأن الذين لا يؤمنون بالآخرة أخذنا لهم عذابا كبيرا » وقال تعالى : « جاءكم من الله نور وكتاب مبين - يهدي به الله من اتبع رضوانه سبل السلام ويخرجهم من الظلمات الى النور هاديا » وأن تقبل على النور ، وأن تخلص رضوان الله في شريعته وحدوده وأنظمته ، لأنها وحدها : التي تهدي لنا الحياة الطيبة ، وتضيء لنا طريق العظمة والخلود . .

لقد صاغ هذا الدين المسلمين جميعا على اختلاف أجناسهم ولغتهم وديارهم وعملهم في قالب واحد ، وصهرهم في بوتقة واحدة ، والى بين قلوبهم ، فكانوا أمة : شديدة البأس ، عظيمة القوة ، مسبوكة الكلمة ، واسعة السلطان ، منهم استفادة العالم : سياسة وعلم وأدب ، وأتمه العنون ، اختراعا وتطبيقا وعملا ، فلمهم يكتب لبطاع ، وحسامهم ينتفض في هب ، وراياتهم تخفق فوق ربا للكون ، فيجري مع نهجها العدل والسلام : فهنوا مجدا وسيادة ، وكانوا خير أمة : تمثل للشهامة والكمال والحكمة . .

لقد صار المسلمون الأوائل بفضل تمسكهم بهذا

وعنه أبي ثعلبة قال : قال رسول الله ﷺ : « إن الله فرض فرائض فلا تضيعوها ، وحد حدودا فلا تعتدوها ، وحرم أشياء فلا تنتهكوها ، وسكت عن أشياء رحمة بكم غير نسيان ، فلا تبحثوا عنها » ، رواه مسلم والدارقطني . .

وقد رغب القرآن الكريم المسلمين في أن يجمعوها ، وأن يستنبطوها ، وأن يسترشدوا بعلمهم ومفكرتهم ، قال تعالى : « وإذا جاءهم أمر من الأمر أو الخوف أذاعوا به ولو رددوا إلى الرسول وإلى أولى الأمر منهم لعلمه الذين يستنبطونه منهم » . .

إن الاسلام : ليس عقيدة دينية فقط ، ولا نظاما أخلاقيا فحسب ، بل هو دين ودولة بكل ما تنبع له كلمة دولة : مع معنى ومدلول ، إنه الشريعة التي أنزلت على معلم الانسانية ، ومنقذ البشرية محمد ﷺ : الرسول الخاتم ليقيم بناء عالميا إنسانيا ، يسهم في مد العالم باشعاعات نضوء له الطريق : إلى الخير والخير والمداينة : « تبارك الذي نزل الفرقان على عبده ليكون للعالمين نذيرا » ، فالاسلام في الحقيقة : نظام انساني متكامل : يجمع بين الدين والدنيا ، وليس مجرد علاقة فحسب بين الانسان وربه . .

إن الاسلام : ينظر إلى الحياة نظرة ايجابية متطورة ويحرص الانسان على أن يسير فيها متجها الى الامام ، ويسابق قافلة الزمن ، لاحتراز التقدم باستمرار ، وتحصيل المكاسب المادية والمعنوية ، وفي ذلك يقول رسول الله ﷺ : « من لم يجد الزيادة في نفسه فهو إلى النقصان » ، فالمراد خير له من الحياة ، ويقصد الاسلام من هذا الحديث : أن الفرد المسلم يجب أن يتطلع في حياته إلى الأعلى والأسمى

فالشريعة الاسلامية . تستوعب الحياة ، وتنص لكل الرغبات ، لأنها تشريع خالده ، جاء لخير الناس وإسعادهم ، وتنظيم حياتهم ، لقد أكرم الله ما عباده ، لتكون شريعة عالمية : تركز دعائهم على مصالح العباد ، فلا ضرر ولا ضرار ، ولا ضيق ولا حرج ، ولا عسر ولا إرفاق ، قال رسول الله ﷺ : « لماذ بن جبل ولأبي موسى الأشعري لما بهما إلى الحق . يسرا ولا نعسا ، وبشرا ولا تنفرا ، وطارعا ولا تختلعا » ، رواه البخاري ومسلم . والتشريع الاسلامي : باستمرار نظمه وقوانينه المستمدة من القرآن الكريم ، وللمنة النبوية : يتبع بقواعدهما للعامة لكل تطور في الزمان أو المكان ، متى كان التطور إلى خير وبر ، ويضيف عند فقد النص : القياس والاجماع ، ويقعد قاعدتين عظيمتين تسعان آفاقها الرحبة لكل طارئ على الحياة وكل جديد مستحدث قاعدتي :

(١) سد الذرائع (٢) والمصالح المرسلة . .

ومع الأصول المقررة في منطق الاسلام : أن الله عز وجل لا تنفع طاعة من أطاعه ، ولا تضره معصية من عصاه ، وانما شرعت الحدود والأحكام لخير الناس وأمنهم وسعادتهم . . وكان رسول الله ﷺ يكره كثرة السؤال : عن أمور الدين والتشريع ، لأنها مع علامات الجور والنزك ، ولأنها قد تدفع : إلى تحريم أو تضييق ، عن أبي هريرة رضي الله عنه قال : « خطبنا رسول الله ﷺ فقال : أيها الناس قد فرض الله عليكم الحج فحجوا فقال رجل : أكل عام يا رسول الله ؟ فسكت حتى قالما ثلاثا ، فقال رسول الله ﷺ : لو قلت نعم لوجبت ولما استطعتم ، ثم قال ، ذروني ما تركتكم فانما هلك من كان قبلكم بكثرة سؤالهم ، واختلافهم على أنبيائهم ، فإذا أمرتكم بشيء فأتوا منه ما استطعتم ، وإذا نهيتكم عن شيء فدعوه » ، رواه مسلم . .

وليس هناك شيء على الإطلاق : يفيد المجمع الاسلامي
ويكون في الوقت نفسه : مخالفا للدين : المبني على إسعاد
العباد ، وتحقيق الخير والرفاهية لهم ..

دائما ، وهو لا يريد هذا بالنسبة لفرد فحسب ، بل يريد
أيضا للأمة الاسلامية : أن تكون لها مسيرة التطور في
مجالات التقدم والرفق العلمي والحضارى ..

— عبد المصنف محمود عبد الفتاح —

والذين يفهمون الاسلام حق الفهم : يرحبون بكل
جديد ، لا يتصادم مع العقيدة ، ولا تخشى منه مفسدة ،

*** **

إن من البيان لسحراً

علمته إلا ضيق العطر - كناية عن البطل - زمر المروءة -
قليلها - أحق الأب ، لثيم الخال ، حديث الفنى .

فرأى للكرامة في وجه رسول الله ﷺ لما اختلفت
قوله ، اقل : يا رسول الله ، رخصت فقلت أحسن ما
حلت ، وغضبت فقلت أتبع ما علمت ، وما كذبت
في الأولى ، ولقد صدقت في الثانية .

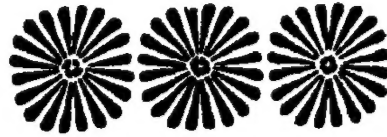
فقال رسول الله ﷺ : « إن من البيان لسحراً » .

(مجمع الإمام)

وقد إلى رسول الله ﷺ للزبرقان بن بدر وعمر
ابن الأهم ، فقال الزبرقان : يا رسول الله ، أنا سيد
نميم ، والمطاع فيهم ، والمجاب منهم ، آخذ لهم بحقوقهم ،
وأسمهم من الظلم ، وهذا يعلم ذلك - يعنى عمراً - فقال
عمر : أجل يا رسول الله ، إنه مانع لحوزته ، مطاع في
حشيرة ، شديد العارصة - الهدية وقوة الكلام - فيهم .

فقال الزبرقان : أما إنه والله قد علم أكثر مما قال ،
ولكنه حسد شرفي

فقال عمرو : أما والله لن قال ما قال ، فوالله ما



وَقَفْنَا لِلَّهِ لَمَّا يُحِبُّ وَيَرْضَى

عَلَى حَبِيبِكَ خَيْرَ الْخَلْقِ كُلِّهِمْ
يَكْفِي هَوْلَ مِنَ الْاَهْوَالِ مُفْتَحِهِ

يَا رَبِّ صَلِّ وَسَلِّمْ كَائِمًا أَبَدًا
هُوَ الْحَبِيبُ الَّذِي تَرْجَى شَفَاعَتَهُ

Wa 'hu-wal-'a-leey-yul-
'a-zeem.

5. Ta-kaa-dus-so-maa-waa-tu
ya-ta-fat-tar-na min
fau-qi-hin-na

wal-ma-laa-i-ka-tu yu-sab-bi-
hoo-na bi-ham-di rab-bi-him

wa yas-tagh-fi-roo-na li-man
fil-ard

A-laa in-nal-laa-ha hu-wal-
gha-foo-rur-ra-heem.

6. Wal-la-zee-nat-ta-kha-zoo
min doo-ni-hee au-li-yaa-
al-laa-hu ha-fee-zun-
'a-lai-him,

wa maa an-ta 'a-lai-hum
bi-wa-keel.

7. Wa ka-zaa-li-ka 'au-har-naa
i-lai-ka

qur-aa-nan 'a-ra-beey-yal-
li-tun-zi-ra um-mal-qu-raa
wa man hau-la-haa

wa tun-zi-ra yau-mal-jam-'i
laa rai-ba feeh.

Fa-ree-qun fil-jan-na-ti

wa fa-ree-qun fis-sa-'eer.

and He is the Sublime,
the Great.

5. The heavens might almost be
rent asunder from above
them

while the angels celebrate the
praise of their Lord

and seek forgiveness for
those who are on the earth.

Beware! Indeed, Allah,
is the Forgiver, the Most
Merciful.

- 6 And (as for) those who took
protectors besides Him,
Allah is Watchful over them,

and you are not a guardian
over them

- 7 And thus have We revealed
to you

an Arabic Qur'an, so that
you may warn (the people of)
the mother-town (Makkah)
and those who live around it;

and warn (them) of the Day
of Assembly wherein there
is no doubt.

(When) a party shall be in
Paradise

and a party in the blazing Fire

وَهُوَ الْعَلِيُّ الْعَظِيمُ

تَكَادُ السَّمُوتُ يَنْفَطَرْنَ مِنْ فَوْقِهِنَّ

وَالْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ

وَيَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ

إِنَّا إِنَّ اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ

وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ
اللَّهُ حَفِيفٌ عَلَيْهِمْ

وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ

وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ

قُرْآنًا عَرَبِيًّا لِنُنْذِرَ أَقْرَبَ الْقُرَى وَمَنْ حَوْلَهَا

وَنُنْذِرَ يَوْمَ الْجُمُعَةِ لِارْتِبِ فِيهِ

فَرِيقٌ فِي الْجَنَّةِ

وَفَرِيقٌ فِي السَّعِيرِ

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing.

Mohammed Ismail

Muhammad Ismail,

Maulvi Hafiz Qari Al-Khateeb

Part 25 I-lai-hi yu-rad-hu ٢٥ - البيرد Chapter 41 Haa-meem Aa-saj-dah ٤١ - حم السجدة

hat-taa ya-ta-baiy-ya-na
la-hum an-na-hul-haqq.

A-wa-lam yak-fi bi-rab-bi-ka

an-na-hoo 'a-laa kul-li
shai-in sha-heed.

RU-KOO' 7

54 A-laa in-na-hum fee
mur-ya-tim-

mil-li-qaa-i rab-bi-him.

A-laa in-na-hoo bi-kul-li
shai-im-mu-heet.

until it becomes evident to
them that it is the Truth

Is it not sufficient for your
Lord

that He is a witness over
all things?

SECTION 7

54 Beware! They are (still) in
doubt

about the meeting with their
Lord

Beware! He encompasses
all things

كَشَى يَبَيِّنُ لَهُمُ الْهَقَّ

أَوَلَمْ يَكْفِ يَرْبَهُ

أَنَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ

إِلَّا أَنَّهُمْ فِي شَكٍّ

مِنْ لِقَاءِ رَبِّهِمْ

أَكَأَنَّهُ يَخْلُ كُلِّ شَيْءٍ مُّحِيطٌ

CHAPTER 41 HAA-MEEM MEEM AA-SAJ-DAH ENDS HERE. نمت هنا سورة ٤١ - حم السجدة

41:53

41:54

Manzil 6

٥٤:٤١ مزل ٦

٥٣:٤١

SOO-RA-TUSH-SHOO-RAA

Mak-kee-yah

Ru-koo-'aa-tu-haa 5

Aa-yaa-tu-haa 53

Bis-mil-laa-hir-ra-hi-
maa-nir-ra-heem.

RU-KOO' 1

1. Haa-meem.

2. 'Ain-seen-qaaif.

3. Ka-zaa-li-ka yoo-hzee i-lar-ka
wa i-lal-la-zee-na min qab-
li-kal-laa-hul-'a-zee-zul-ha-
keem.

4. La-hoo maa jis-sa-maa-waa-li
wa maa jil-ard.

Chapter 42 Ash-shoo-raa

Revealed at Makkah

SECTIONS 5

VERSES 53

In the name of Allah,
the All-Compassionate,
the Most Merciful.

SECTION 1

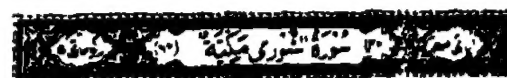
1. Haa-Meem.

2. 'Ain-seen qaaif.

3. Thus does Allah, the Mighty,
the Wise, reveal (His verses)
to you and (as He revealed)
to those who were before you

4. To Him belongs whatever
there is in the heavens and
whatever there is in the earth:

٤٢ - العنورى



دكوع ١

حَمْدٌ

عَسَقٌ

كَذَلِكَ يُوحِي رَبُّكَ لِلَّذِينَ مِنْ
قَبْلِكَ اللَّهُ الْعَزِيزُ الْحَكِيمُ

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ

mum-ba'-di dar-raā-u
mas-sat-hu

la-ya-qoo-lan-na haa-zaa lee
wa maa a-zun-nus-saa-'a-ta
qaa-i-ma-tanw-

wa la-ir-ru-jī-tu i-laa rab-bēe

in-na lee 'in-da-hoo
lal-hus-naa.

Fa-la-nu-nab-bi-an-nal-la-
zee-na ka-fa-roo bi-maa
'a-mi-loo

wa la-nu-zee-qan-na-hum-min
'a-zaa-bin gha-leez.

51 Wa i-zāa an-'am-naa
'a-lal-in-saa-ni

a-ra-da wa na-aa bi-jaa-nt-bih.

Wa i-zaa mas-sa-hush-shar-ru
fa-zoo du-'āā-in 'a-reed.

52 Qul a-ra-al-tum in-kaa-na
min 'in-dīl-laa-hi

sum-ma ka-far-tum bi-hee

man a-dal-lu mim-man hu-wa

fee shi-qaa-qim-ba-'eed.

53. Sa-nu-ree-him aa-yaa-ti-naa
fil-aa-faa-qi wa fee
an-fu-ul-him

after an adversity had
touched him

surely, he says. This is for
me, and I do not think that
the Appointed Hour will
ever come.

and if I am returned to my
Lord,

surely, for me there shall be
good with Him.

So, certainly. We shall tell
those who disbelieved, what
they had done;

and We shall surely give
them the taste of a severe
punishment.

51. And when We show favour
to man,

he withdraws and turns away
on his side;

and when evil befalls him,
then he indulges in prolonged
prayer .

52 Say: Look! If it (the Qur'an)
be from Allah,

and even then you disbelieve
in it,

then who is more astray
than he

who is in a remote opposition
(to Allah).

53. Soon shall We show them
Our signs in the regions of
the world and in their
own selves,

مِنْ بَعْدِ ضَرَاءَ مَسْنَهُ
لَيَقُولَنَّ هَذَا لِي
وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً
وَلَكِنْ رُجِعْتُ إِلَىٰ رَبِّي
إِنَّ لِي عِنْدَهُ لِحُسْنَةً
فَلَنُنَبِّئَنَّ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا
وَلَنَذِيْقَنَّهُمْ مِنْ عَذَابٍ غَلِيظٍ
وَإِذَا أَعْمَيْنَا عَلَى الْإِنْسَانِ
أَعْرَضَ وَنَأْجُرْ بَيْنَهُ
وَإِذَا مَسَّهُ الشَّرُّ فَوَدَّ عَاوِدًا عَرِيسًا
قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ
تَمَكُّرٌ تَكْمُلُهُ
مَنْ أَضَلُّ مِمَّنْ هُوَ
فِي شِقَاقٍ بَعِيدٍ
سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and discritical marks as follows

ث=ṭ ح=ḥ ز=z ص=s ط=ṭ ظ=ẓ ع=ʿ ء=ʾ (Jerk) ق=q ك=k
 Bold Madd Ā=ā Ō=ō Ū=ū Fine Madd Ā=ā Ō=ō Ū=ū

Part 25 I-lai-hi yu-rad-du ٢٥ - البقرة Chapter 41 Haa-mēem As-sajdah ٤١ - حم الحدة

RU-KOO' 6 (Contd)

47 I-lai-hi yu-rad-du
il-mus-saa'ah

Wa maa takh-ru-yi min
sa-ma-raa-tim-min
ak-maa-mi-haa

wa maa tah-mi-lu min un-saa
wa laa ta-da'u il-laa-bi-
'il-mih.

Wa yau-ma yu-naa-dee-him
ai-na shu-ra-kāa-ee

qaa-lōo aa-zan-naa-ka maa
min-naa min sha-heed.

48 Wa dal-la 'an-hum-maa kaa-
noo yad-'oo-na min qab-lu
wa zan-noo maa la-hum-
mim-ma-hees

49 Laa yas-a-mul-in-saa-nu min
du-'āa-il-khair.

Wa um-mas-sa-hush-shar-ru
fa-ya-oo-sun qa-noo!

50. Wa la-in a-zaq-naa-hu
rah-mā-tam-min-naa

SECTION 6 (Contd)

47 To Him is referred the
knowledge of the (Appointed)
Hour

And no fruits come out

of their coverings,

nor does a female conceive
nor bring forth (an issue)
but with His knowledge

And on the Day He shall call
them Where are (those
whom you called) My
associates?

They shall say We confess
to You that there is none
among us who can bear
witness (for them)

48 And those, whom they used
to call before, shall fail them
and they will realise that
there is no escape for them

49 Man is never tired of praying
for good things

and if evil befalls him, then
he loses hope and becomes
despondent.

50. And if We make him taste
mercy from Ourselves

وَكُوْنُ ٦ (منبع)

الْبُيُوتُ يَرْدُّ عَلَیْمُ السَّاعَةِ

وَمَا تَخْرُجُ مِنْ تَحْتِهَا

مِنْ كَامِرَاتٍ

وَمَا تَحْمِلُ مِنْ أَنْثَى وَلَا تَضَعُ إِلَّا بِعِلْمِهِ

وَيَوْمَ يَنَادُوا رَبُّهُمْ رَبَّنَا رَبَّ

قَالُوا اأَوَّلُ مَا مَنَّا مِنْ شَيْءٍ

وَضَلَّ عَنْهُمْ مَكَانُوا يَدْعُونَ مِنْ قَبْلُ
وَلَا يَسْمَعُونَ مِنْ دُعَائِهِمْ

لَا يَسْتَعِزُّ الْإِنْسَانُ مِنْ دُعَاءِ الْغَايِبِ

وَأَنْ مَسَّهُ الشَّرُّ فَيَئُوسٌ قَرْوَةٌ

وَلَكِنْ أَذَقْنَاهُ رَحْمَةً مِنَّا

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Phone: 5684325.*

Editor, M. M. Ansari,
Published by Syed Irshad Ali,
Printed at:
MATBA DARUT TASNIF,
Iqbal Mansion, Shahrah-e-Liaquat.
Saddar, Karachi 74400 (Pakistan)
Phone: 5686997.

under the leadership of Sant Bhis-dranvalay, and opposed everyone else, including the Congress, the communists and the general run of Akalis, they were described as fundamentalist Sikhs by them.

Similarly, the Hindu chauvinist movement of Bhartiya Janata Party, has been described as fundamentalists by the liberals, the communists and the Congressites professing secularism.

Actually, the term is a misnomer. Originally used for an orthodox Christian sect it could only be used for a modern Islamic movement by over-stretching its meaning. And that is what the US publicists did in the first place. But once having gained currency in the world media, it was used by practically everybody in world politics. Especially in our country, leftists and secularists have particularly become fond of using the term for religious elements who are opposed to them. At one time the swear-word used by leftists, liberals and secularists against any of their religious minded opponents was "communalist". This resulted in all kinds of political and religious confusion.

The strict, hide-bound and orthodox Jamiatul Ulema (Hind), were allies of the Congress, and were hence designated as "Nationalist Muslims", and "non-communalists". At the same time modernists among Muslims like the Muslim Leaguers, e.g. Iqbal and Jinnah, and even such leftists as Daniyal Latifi, Milan Iftikhar-ud-Dind, and Abdullah Malik, were dubbed as "communalists". Thus the orthodox ulema became acceptable to the Congress and the anti-orthodox modernists, and even socialists, were unacceptable.

Since 1947, despite Partition, which was accepted both by the Congress and the Muslim League, on the basis of a religious deno-

mination of nationality, the Indian nationalists in both India and Pakistan, have continued to use the old terminology. By nationalist and non-communal they mean Indian nationalist, and by Pakistani nationalist they mean communalist and anti-nationalist. Things have come to such a pass that to be a Muslim is to be *ipso facto* a communalist.

This confusion can be relevant to the political climate in India. But has it any relevance in Pakistan? A Pakistani nationalist in Pakistan, whether he be a Hindu, a Christian, a Sikh or a Muslim, can only be a nationalist, certainly not a communalist, unless he becomes so involved in the orthodox politics of his own religious denomination that he ceases to be a Pakistani nationalist.

Some persons have accused me of confusing the issue of "fundamentalism" by attributing the term of where it belonged originally, namely to the American description of Islamic Revolution of Iran. It is strange for them to have laid that accusation at my door. The confusion if any, is of their own making.

In their haste to make use of a fashionable term they failed to realise its significance. It was a swear-word of the Americans against a religious orthodoxy among Muslims that refused to go along with their own purposes. It could by no means be used for describing revolutionary leaders of Muslim opinion.

Our leftists and liberals and secularists have actually remained in their primitive political state ever since they came face to face with the Pakistani political situation. Their idea of Muslim League remains that of a communal party, and their understanding of the Muslim League leadership — a group of modernist Muslims if there were any at the time — was likewise that of

communalists.

On the contrary, their view of Indian Congress leaders was that of nationalists and secularists. Our leftists and liberal intellectuals have not been able to get out of those grooves which they adopted in early life.

Gradually, the evidence of history has come to light to prove a different idea of the facts. Above all we find that the greatest Muslim nationalist of the time, Maulana Abul Kalam Azad, has revealed how the highest level of the Congress leadership — Ghandi, Sardar Patel and Jawaharlal Nehru — had remained Hindu communalists throughout their political careers, and it was their actions which led to the tragic happenings of the 1947 period.

Despite this our leftist and liberal intellectuals continue to harp on the same old tune. For them the basic political task is not a revolutionary struggle in Pakistan, but rather a nationalist movement to make an India of Pakistan. That is why they look for reactionary religious orthodoxy, whom they have named fundamentalist, in the wrong place.

There is a continuous campaign in our liberal and leftist circles to present everybody who was anybody in Pakistan — like Iqbal and Jinnah — as fundamentalist, and hence condemnable. This is not a new campaign. Only its terms of reference have changed. Previously, these key figures in Pakistan's politics were called communalists and anti-nationalists, now they are called fundamentalists.

— Abridged from DAWN

(Contd. from Page 5)

Baitul Muqaddas. But when Almighty Allah changed the Qiblah to Holy K'abah, she was one of those who shared the excitement of this Cherished change.

Confusion over 'Fundamentalism'

By "Zeno"

Fundamentalism is a comparatively new term in the current political vocabulary. It started being used first about the end of the seventies after the Islamic Revolution in Iran.

The American officials and publicists were the first to use it as a kind of swear-word against the irreconcilable Islamic revolutionaries of Iran. It was the first time that a religious revivalist group in a developing Third World country had been so ferociously adamant in its opposition to Americans, or for that matter any other, imperialist power.

As a general rule the religious orthodoxy or conservative and revivalist religious groups everywhere, have always been dependable allies of imperialism. For many decades past most orthodox or revivalist religious groups in Islamic countries have been pro-imperialist in their political strategies and practices.

Since the First World War, and even earlier, imperialist countries have divided religious groups in Islamic countries into two categories — according as they were friendly or inimical. During the early 19th century, the British found the Faraizis of Bengal to be an anti-imperialist movement and did not hesitate to crush it most brutally. About that time the Wahhabis (so-called) of Syed Ahmed Shaheed's following started a jihad against the Sikh rulers of the Punjab. The British did not oppose them. If anything they helped them with direct and indirect assistance, and made it possible for them to go through their territories into Sindh and then to Peshawar in the rear of the Sikhs. The jihad of Syed Ahmed Shaheed did not succeed in shaking the Sikh

kingdom, but it certainly helped the British to gauge its strength and the strength of indigenous elements opposed to it.

The jihad movement against the Sikhs did not get anywhere. But the "Wahhabi" power in India, however, did not come to an end. Round about the times of the rebellion of 1857 and after it, the jihad centre in the Frontier continued to be active, this time against the British, and many of its devotees throughout India waged a clandestine struggle against the imperialist power. Hence the famous Patna trials of "Wahhabi maniacs", many of whom were to spend life terms in the Andaman Islands.

Towards the end of the 19th century, a revivalist movement in the Sudan, under the leadership of the Mahdi of the Sudan, fought and overthrew the rule of the British imperialists. In more recent times, the movement of Omar Mukhtar of Libya against the Italian imperialist rules was such a religious revivalist movement with a political anti-imperialist objective.

The pan-Islamic movement in the Islamic countries, initiated by Maulana Jamal-ud-Din Afghani, and carried on in many places with various objectives was another such anti-imperialist religious movement. Jami'atul Ulama, Hind, and the Khilafat and Hijrat movements about the First World War were also tinged with pan-Islamism and anti-imperialism. For a brief moment, we found its re-emergence in the form of the Lahore conference of Islamic countries in 1973, under the leadership of anti-imperialist Islamic leaders like Boumedien, Gaddafi, Hafiz Al Assad, Faisal of

Saudi Arabia, Yassar Arafat of Palestine, and Zulfikar Ali Bhutto of Pakistan.

But it was the Islamic Revolution against the Shahinshah of Iran which proved to be the most annoying religious orthodox movement for imperialism, especially American imperialism. No amount of pressure, threats, or efforts at mollification helped in the re-establishment of a friendly link between Iran and the United States.

The word "fundamentalism" was first used for an Islamic movement to describe this revolutionary struggle of the Iranian people, by the scholars and publicists of the United States, about this time. Previously, the word was used in a specific sense—to denote "strict maintenance of traditional orthodox-protestant beliefs" inside Christendom. After it was applied to the Iranian Islamic Revolution it came to be applied generally to any kind of anti-imperialist religious movement. Later still, it came to be used among liberal elements for denoting any hard-headed, strict, orthodox movement within any religious community.

This was slightly different in meaning from the use of the term by the US publicists in reference to the Iranian Revolution. It came to be a vogue among the liberal sections of any community, even the leftists, to use the term fundamentalist to describe undesirable uses of religious orthodoxy in general.

For instance, the Akali movement among the Sikhs has been an orthodox movement from its very beginning. It has had its moderate phases, but mostly it has been an anti-imperialist movement. This was acceptable both to the Indian National Congress, and to the Communist Party of India.

When some breakaway elements of the Akalis organised themselves

WOMEN OF ISLAM

HAZRAT LAILA BINT ABI HASMAH

(Razi Allahu 'anhaa)

By Syed Mahmood Akhtar

She was the first Muslim lady who emigrated to Madinah at the command of the Holy Prophet Muhammad (Sallallahu 'alaihi wa sallam).

Her genealogy ran as under:

Laila, bint Abi Hasmah, bin Huzayfah, bin Ghanm, bin 'Aamir, bin 'Abdullah, bin Ubayd, bin 'Uwayj, bin 'Adiy, bin K'ab, bin Lu'ayy.

Hazrat Laila was married to Hazrat 'Aamir bin Rabi'a-tul-'Anzi (Razi Allahu 'anhuma). The couple had embraced Islam together before the move of the Holy Prophet Muhammad (Sallallahu 'alaihi wa sallam) to the house of Arqam (Dear Arqam). Hence both of them were among the Vanguard of Islam. They were made the targets of the hostile Makkans' wrath like their other fellow Muslims. Being weary of the harassment at the hands of the polytheists the Apostle ordered some of his Companions to emigrate to Habashah (Ethiopia).

Accordingly, during the 5th year of the Apostleship a small caravan of the Faithful left Makkah. With this caravan went Hazrat Laila and her noble husband Hazrat 'Aamir. On the eve of her departure while she was trying to ride the camel, 'Umar, still an unbeliever, happened to pass by that place. On seeing her mounting the camel he asked Hazrat Laila as to where she was bound for. She replied: "You people have oppressed us too much. So we are leaving our home and hearth. The land of God is vast enough. We shall go in any direction till Almighty God compensates for the sincerity of His servants. We

shall now be away from our homeland." 'Umar felt compassion for her and replied. "May God be with you."

By the time 'Umar left her, Hazrat 'Aamir bin Rabi'a, her husband, reached there. Hazrat Laila told her husband all that had transpired between her and the infidel 'Umar. Hazrat 'Aamir replied: "'Umar will not embrace Islam till the ass of Khattaab does not accept the Faith." By passing that remark, Hazrat 'Aamir meant that as it was impossible for an ass to embrace Islam so was it for 'Umar. Hazrat Laila replied: "I felt like weeping for 'Umar. Who knows God may turn his heart". Hazrat 'Aamir asked. "Do you wish that 'Umar may accept Islam?" Hazrat Laila nodded in assent. A year after that incident Hazrat 'Umar (Razi Allahu 'anhu) did accept Islam, and so the wish of Hazrat Laila bint Abi Hasmah (Razi Allahu 'anhuma) was fulfilled.

Not too long after the emigration of Hazrat Laila and Hazrat 'Aamir to Habashah there spread a flying rumour that a compromise had been arrived at between the Apostle and the polytheists of Makkah. As a result a section of the emigrants began to leave Habashah for Makkah. Hazrat Laila and her husband were among those who returned to Makkah. On reaching Makkah, however, they came to know that the news of compromise was false. But instead of returning to Habashah again they decided to stay on in Makkah.

Soon after the Apostle directed them to emigrate to Madinah

OBITUARY

Janab Izhar Ahmad

With a feeling of personal grief Darut Tasnif announces the death of their former General Manager, Janab Izhar Ahmad, after a protracted illness.

"To Allah we belong and to Him is certainly our return."
(2:156)

He was a retired civil servant. For his distinguished career with the Government he was decorated with Tamgha-i-Khidmat.

After retirement, he joined Darut Tasnif in 1971 as Manager of Yaqeen International. In 1980, he was raised to the position of General Manager which post he held until 1987 when he sought retirement for reason of failing health due to infirmity of old age. His 16 year long association with the Organisation was exemplary. He left a vacuum which it has been difficult to fill.

Janab Izhar Ahmad was a highly pious and tender-hearted gentleman. His devotion to his duty was ever unfailing. His contribution to the all-round steady progress of Darut Tasnif will be remembered for long.

We extend our heartfelt condolences to the bereaved family. We fully share their sorrow. May Allah give them the succour to bear this loss and exalt the departed soul to eternal bliss and peace. Ameen!

(Yasrib)

According to Ibn S'ad Hazrat Laila was the first Muslim lady, who had the honour of emigrating from Makkah to Madinah.

Having embraced Islam at the outset, she used to perform Prayer facing towards the first Qiblah,

(Contd. on Page 7)

This irreligious attitude of the authors of Communism and of the people of that ilk was a gross impudence and open rebellion against God the Creator. He, however, gave them respite for about seventy-four long years and deferred His punishment upon them. But worldly power made them still more blind. Imagine the immensity of the military might of the Soviet Russia having 37,000 nuclear warheads in its arsenal. It was, indeed, sufficient several times to blow up and pulverise our planet as if it never had existed. But unique are the ways of God, Who has said in Qur'an Majeed:

"... How many population did I give respite, which were given to wrong-doing? In the end I punished them To Me is the destination (of all)." (22:48)

Communism in the U.S.S.R., its nerve-centre, did not stay there even for a century! It collapsed, notwithstanding its formidable nuclear build-up and other collateral weapons. And out of the ruins of Communism there sprang up the States belonging to the people attached to the Camp of God—the Christians and the Muslims. Is it not a Divine Miracle? It was inevitable because we find a criterion of such change in the words of God as described in Qur'an Majeed, the last and the only living revealed Scripture on the earth:

"... Did not God check one set of people by means of another, there would surely have been pulled down monasteries, churches, synagogues and mosques, in which the name of God is commemorated in abundant measure. God will certainly aid those who aid His (cause) For verily God is Full of Strength, Exalted in Might, (Able to enforce His Will)." (22:40)

RISE OF ISLAM IN CENTRAL ASIA

It's a big day on the collective farm of Shahrinav, 30 miles outside the Taihik capital of Dushanbe. After a year's work by 800 of the villagers and craftsmen the farm's first mosque was opened on December 1, 1991.

The construction has been a labour of love. The doors have been hand-carved from beechwood and willow trees. Brightly coloured mats and hand-embroidered mattresses are carefully spread out on the floor as the worshippers troop in. Children gather to gaze at the loudspeakers and listen for the Muezzin's call to prayer. Soon, some 300 shoes and boots are stacked outside, and Friday prayers begin.

In some areas, such as the new self-declared republic of Chechen-Ingushetia, or Azerbaijan, the call to Islam is an adjunct to nationalism. Tensions have surfaced between Muslims and non-Muslim communities there. "This is nationalism under

the banner of Islam," said one Muslim leader. "Ethnic sentiments are our greatest problem".

To many Russians, the Muslim flags being unfurled in the Central Asian republics, are another worrying sign that their future in the regions is under threat. Many are leaving, taking their skills with them.

Their fear is that the Islamic movement growing in their midst, is a variety of the fundamentalism seen in the Middle East and Southern Asia. It is a fear cultivated by the former Communists still holding on to the power in the region.

But at present, the rebirth of Islam in the Soviet Union is providing the Islamic world with another force—a voice of moderation. A new group calling itself the Islamic Renaissance Party is providing a powerful ally to the democratic forces battling against Communist parties in Central Asia.

Its leaders speak of the needs of society, the rights of non-Muslims and the Qur'an's exhortations not to impose religion on people by force.

This moderate tone is viewed by many as a facade disguising deeper sentiments which will emerge when the Muslim parties win power.

The sudden emergence of a new community of 64 million Muslims has excited government and political parties throughout the Islamic world.

— Courtesy : DAWN

AL-HADIS: Hazrat Abu Hurairah (Razi Allahu 'anhu) reported that the Messenger of Allah (Sallallahu 'alaihi wa sallam) used to store up nothing for the morrow. (Tirmizi)

DOWNFALL OF COMMUNISM

By Syed Mahmood Akhtar

Communism is dead in Europe and Russia. Glory be to Almighty God! The curse of atheism is on the way out.

The spectre of communism, which had haunted over 300 million human beings in the Union of Soviet Socialist Republic and entrenched people of other parts of the world, has at last largely burnt itself in its own fire, historical and dialectical materialism notwithstanding, leaving in its wake a trail of many unexpected surprises. Its fiasco, though anticipated by prudent thinkers long ago, came about so suddenly and unceremoniously. The event reminds us of the truth described by God in Qur'an Majeed.

"To every people (there) is a term appointed. When their term is reached, not an hour can they cause delay nor (an hour) can they advance (it in anticipation)." (7:34)

From 1917 to 1991 the Communist Party had full sway over the Soviet Russia. With the collapse of its government on 5th September, 1991, however, the Party ceased functioning officially.

The statue of Karl Marx was daubed with black paint in Moscow and the engraved inscription on its pedestal changed from "Proletarians of all countries, unite" to "Proletarians of all countries, forgive me". Even statues of Lenin, once the proud symbol of the First Socialist Empire, were hauled. The city of Leningrad was renamed Saint Petersburg. The statue of Felix Edmundovich Dverzhinsky, the founder of KGB, who was the most dreaded person on account of his extreme torture and atrocities was

also pulled down. Out of hate it was kicked and spitted upon by street-urchins in front of KGB Headquarters in Moscow. Such was the degradation of the erstwhile Communist heroes.

Many stories are narrated about the factors responsible for the sudden fall of the once great Union of Soviet Socialist Republics. It covered a large surface of the earth from the Bering Strait in the east to the coast of the Baltic Sea in the west. It grabbed ruthlessly a land-mass of over nine million square miles and 300 million human souls. Incredible and fantastic might appear its annihilation to many but to us Muslims its fall and disintegration have only added to our conviction and enhanced our Faith in Almighty God, Who has said in Qur'an Majeed about the fallen nations of yore.

"Travel through the earth, and see what was the end of those who denied (the Truth)" (16:36)

At another place, He exhorts

"Go through the earth and see what has been the end of those guilty (of sin)" (27:69)

There could be no two opinions about the fact that Communism is a Godless concept and its authors were Godless. They revolted against their Creator, Nourisher and the Sustainer. Lenin, for instance, declared audaciously and in very unequivocal terms:

"This world, the all in one, was not created by any God or any man, but it was, is and ever will be a living flame, systematically flaring up and systematically dying down."

(Lenin: Philosophical Notebooks).

As regards religion, Karl Marx said

"Religion is the sigh of the oppressed creature, the soul of a heartless world, spirit of stagnation. It is the opium of the people" (Marx and Engel's Works)

The outcome of such virulence against God and religion was obvious in the practical life of a Communist dominated country, like Russia, where the Communist activists worked to smash every visible vestige of religion, whatever it could be.

The total population of the Muslims living there in 1912 was recorded as 16.27 million while the number of the mosques stood at 26,279, whereas in 1959 the number of the Muslims rose to 60 million but the number of mosques fell to 1,200 only.

Besides, there was a ban on recitation of Qur'an Majeed and the calling of Azaan in Arabic. Offering prayers in congregation in mosques or anywhere, was strictly forbidden. Calling God or uttering the word Allah in public drew punitive measures. The concepts of God, Prophets, Scriptures, angels, resurrection, accountability in the Hereafter etc. were subjected to scorn and ridicule. They were regarded as a produce of the imagination of idle minds. Grand mosques were turned into museums, public schools, hospitals and libraries. Similar must have been the fate of other religions there.

Expediency determined the worth of everything there. The only reality in the philosophy of Communism was the life and its surrounding phenomena as they existed in this visible, tangible and material world all around. There was nothing for them, beyond that to believe.

except as He permits? He knows what (appears to His creatures as) is Before or After or Behind them. Nor shall they compass aught of His knowledge except as He wills. His THRONE does extend over the heavens and the earth, and He feels no fatigue in guarding and preserving them for He is the Most High, the Supreme."

(Aya-tul-Kursi 2:255)

All truth flows from this Absolute Truth. It is contained in Qur'an Majeed and in the life and traditions of Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*).

TO JOURNALISTS: The subject is wide. Its summing-up here is not possible. We therefore confine ourselves to a single piece of sincere advice to our journalists and to the commonplace journalism. It is Devise an ethical code of professional conduct for yourselves in the light of the dictates of Qur'an Majeed. It says:

"Those who love (to see) scandal published, broadcast among the believers, will have a grievous penalty in this life and in the Hereafter. Allah knows, and you know not" (24:19)

Here is an all-time warning against malignant intellectual designs against simple folks in order to mislead them.

Slander, calumny, rumour mongering, defaming, character assassination, biased reporting, doubts and suspicions about ideology, and falsity have become a common feature of our run of the mill medium of printing. They come in the category of what is called *gheebat* (backbiting). Qur'an Majeed admonishes:

"O you who believe! Avoid suspicion as much (as possible): for suspicion in some cases is a sin. And spy not on each

other, nor speak ill of each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay, you would abhor it. But fear Allah, for Allah is Oft-Returning. Most Merciful." (49:12)

How abominable! And indeed how desirable it is to give up the ways that are disapproved by Allah in so clear-cut words.

PROPHET'S WAY Hazrat 'Ayesha (Razi Allahu 'anha) has left an illuminating sketch of the Holy Prophet's character. Said she: "The Prophet was not in the habit of abusing or maligning anybody; he never returned evil for evil. On the other hand, he was forgiving and generous. When he was given an option, he would prefer the more convenient course, provided it was not sinful, in which case he would keep himself away from it. He never took a personal revenge. Allah avenged those who transgressed the law (that is in obedience to Allah, he passed a sentence in accordance to the law of Allah), he never cursed a Muslim by name, and never beat with his hand a slave, a woman, a servant, or an animal. He never turned down a request unless it was unlawful. He stepped into the house with a smiling face, would never sit among friends with his legs outstretched, and when he talked, he talked with frequent pauses so that any body who liked could carry his words in memory." (Shibli Nu'mani, *Seerat-un-Nabi*, Vol 2).

There is so much here for all of us to learn and follow, as well as for our bellicose politicians, rebel students, aggressive press reporters, and biased editors. Journalism affects our public opinion and national outlook. Hence it needs to be balanced, unbiased and clean with an effective, persuasive posture to

passify the belligerent political leaders and sectarian factions. Yaqeen International has been doing so in its sphere.

CONCLUSION. With hope in our heart, on the advent of our fifth decade, we rededicate ourselves to the service of Allah and His deen. For us there is no counsel of despair that man has fallen into bad Times. A vile Age has overtaken mankind. A point of no return is reached. Remember the Divine Saying (Hadith Qudsi):

"The sons of Adam vex Me, and revile the Age (Dahr), whereas I am the Age itself. In My Hand are all events. I have made the Day and the Night" (Mishkaat)

The restless waves of time shall roll on till the Day of Judgement. We have to steer clear of the high tide of human degradation. It is for us to make the best of the time for as long as we ourselves are allowed to last. And there is no better use of our short time than to exalt Allah, His Book that contains the inalterable full and final truth, and His Prophet who is the paragon of the best, the noblest, and the absolute truth. Yaqeen International is doing this to the best of its ability, by the Grace of Allah, to serve the cause of the truth that is Islam.

Help us, O Allah, in the task that Your will has so graciously entrusted to us. *Ameen!*

AL-HADIS: Ammar-b-Yasar (*Razi Allahu 'anhu*) reported that the Messenger of Allah (*Sallallahu 'alaihi wa sallam*) said: Food-bread and meat — were sent down from heaven, and they were ordered neither to waste, nor to store up for the morrow; but they wasted and stored up for the morrow. So they were metamorphosed into apes and swine. (Tirmizi.)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the All-Compassionate, the Most-Merciful

ON ENTERING OUR FIFTH DECADE

GLORY be to Almighty Allah Who, in His infinite mercy, has enabled us to enter into the fifth decade of continuous and regular publication of our journal Yaqeen International. In our 29th year we stepped from the 14th in the 15th century Hijra. During the current decade we shall cross over to the 21st century CE, Insha' Allah.

When we launched this small barge on the turbulent waters of time, little did we care for the inherent hazards of a long sentimental journey that we had just begun. The high production costs of a journal totally unbacked by any advertising revenues were countered by our earnest desire to reach the journal free of cost to all those readers who are interested in Islam but unable to pay. Our moving force was only our firm zeal and determination to serve Islam at all costs. In His bounty Allah has ever provided us the necessary means because we undertook with sincerity to serve His cause and to spread out His message unto every nook and corner of the globe. Praise be to Him.

JOURNALISM TODAY Nowadays, journalism has become an entirely money-making industry thriving on ads, slander, and obscenity. The erstwhile zeal of a mission to serve a noble cause has yielded place to the promotion of motives of financial and political vested interests. Private entrepreneur has taken full control of newspapers and periodicals. Journalists themselves complain at times of their servitude to the concerned financial tycoons. News and views have to

be tailor-made to suit the intent and purpose of the powerful advertisers and political cartels. Truth and reason have gone by the board. There is cause for concern for moral reformers and seekers of the truth.

We are reminded here of a very meaningful prayer contained in a poignant poem of the Hindu poet-savant Rabindra Nath Tagore. Wrote he

Where the mind is without
fear and the head is
held high;
Where knowledge is free,
Where the world has not
been broken up into
fragments by narrow
domestic walls,
Where words come out
from the depth of truth,
Where tireless striving
stretches its arms towards
perfection;
Where the clear stream
of reason has not lost
its way into the dreary
desert sand of dead
habit,
Where the mind is led
forward by Thee into
ever-widening thought
and action —
Into that heaven of
freedom, my (Lord),
let my country awake
(Gitanjali XXXV)

The press — the fourth estate — need join this poet's prayer with a heart to bring about a social reform in the journalism of the day. We fully share this view in our own particular sphere.

SECTARIAN JOURNALISM:

Then there is the journalism that is designed only to serve particular beliefs, creeds, sects and sub-sects. Its exponents present the spectacle of a perpetual battle ground, the kettle calling the pot black. They malign and misinterpret each other and thereby create divisions in the rank and files of humanity. They even pass bitter edicts of infidelity against one another, little realising that the truth is only one which is beyond dispute, division and compromise. The real truth alone ought to be presented.

OUR AIM The aim that we have set before ourselves from the very beginning is to present the real truth in the light of the pristine purity of Al-Qur'an and Sunnah, rising above all petty differences that give rise to great sectarian and ethnic divides. And what is this truth that we project? It is

'There is no one worthy of worship save Allah. Muhammad is His Prophet' (Kalimah Taiyibah)

"Praise be to Allah, the Nourisher and Sustainer of the Worlds" (1/2)

"Say He is Allah, the One and Only; Allah, the Eternal Absolute, He begets not, nor is He begotten, and there is none like unto Him" (112/1-4)

"Allah, there is no god but He, — the Living, the Self-Sustaining, Eternal, no slumber can seize Him nor sleep. His are all things in the heavens and on the earth. Who is there who can intercede in His presence

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PUBLISHED FORTNIGHTLY UNDER THE AUSPICES OF DARUT TASNIF (PRIVATE) LIMITED
on the 7th & 22nd of every month

VOL. 41

3 ZEEQAAD 1412 A.H. MAY 7, 1992

29.7.92

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QUR'AN MAJEED

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العدد ٤١ - ٢٩.٦.٩٢

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أسعار الاشتراك السنوي في اليقين انترنيتل		لاخطر	
إهداء من المجلد ١١ - ٣٩:		على نقل المواد المنشورة في مجلة	
داخلي باكستان / ادوية اكلية لإقامة بمزايا في حالة التسديد من قبل أي مصرف كراتشي.		ليعتبر انترنيتل إنسانا أو زوجة	
خارج كستان		في سنة أو أخرى، على أن يذكر	
بالمريد الجوي		مصدر مرد المنشورة ويتم توزيعها	
أولئك الذين دولاراتي		في سنة ١١ أيضا لا تسبح	
سويت		ثم يردون العرب احرم بالاربع	
٢٤٠.٠٠		في سنة ١١ وفي سنة ١١	
٢٨٠.٠٠		على خدمات	
١٩٠.٠٠		أمر ليس عادي	
٢٢٠.٠٠		في سنة ١١ من المجلد ١١	
٣٠٠		مع مراد	
بالمريد الجوي		باسم مدير اليقين، جريشيل	
(١) الجزائر، سوريا، مصر، العراق، إيران، الأردن، عمان، سورية وتركيا		في سنة ١١ دارا تصيب	
١٢٠		سأصد آدا، خمس روبر رود	
١٧٥٠		كراتشي - باكستان	
نوع العدد الواحد (مافيه أسرة الترفيه)		بواسطة	
خارج باكستان، بالمريد الجوي . وا دولار أمريكي		٢٢٥٩٧-٩٨	
عدد مجلة السنة للسنة الخامسة عشرة في كل مجلدات جميلة، الأعداد ٣٨، ٣٩، ٤٠، ٤١، ٤٢، ٤٣، ٤٤، ٤٥، ٤٦، ٤٧، ٤٨، ٤٩، ٥٠، ٥١، ٥٢، ٥٣، ٥٤، ٥٥، ٥٦، ٥٧، ٥٨، ٥٩، ٦٠، ٦١، ٦٢، ٦٣، ٦٤، ٦٥، ٦٦، ٦٧، ٦٨، ٦٩، ٧٠، ٧١، ٧٢، ٧٣، ٧٤، ٧٥، ٧٦، ٧٧، ٧٨، ٧٩، ٨٠، ٨١، ٨٢، ٨٣، ٨٤، ٨٥، ٨٦، ٨٧، ٨٨، ٨٩، ٩٠، ٩١، ٩٢، ٩٣، ٩٤، ٩٥، ٩٦، ٩٧، ٩٨، ٩٩، ١٠٠		٥٢٤٣٥	
رسوم المصنوعة في المجلد على الحياة		١١ جديد مقدما	
٢٥٠ دولار أمريكي		والثقة ولب، المتوثق	

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 بَلَغَ الْعِلْمُ بِكَامَالِهِ كَشَفَ الدُّجَى بِجَمَالِهِ
 حَسُنَتْ حَبِيبَةُ خِصَالِهِ صَلَوَاتُكَ عَلَيْهِ وَآلِهِ
 أَطْمَئِنَّ عَلَى سَيِّدِنَا مُحَمَّدٍ أَيْدِيهِمْ وَمَعْرِفَتُهُمْ تَهْدِيهِمْ مَقْلُوبُ قَلْبِهِ

يوم الوحدة الإنسانية

فضيلة الشيخ منصور الرافعي هبيد

الناس جميعا أخوة لأن الأب واحد . وهو آدم . والأم واحدة وهي حواء . وتفرق الناس . قبائل . وقارات . ودولا . وشعوبا لا ينفي هذه الحقيقة التي يعرفها عقلاء الإنسانية الذين أشرق نور الحق في قلوبهم ونطقت بالحق الستهم . وأوثق المصادر التي تستنبط منها تلك الحقيقة . كتاب الحق سبحانه . لأنه الكتاب الذي لا يأتيه الباطل من بين يديه ولا من خلفه . من قال به صدق . ومن حكم به عدل . ومن دعى إليه هدى إلى صراط مستقيم . يقول الحق سبحانه فيه : يا أيها الناس انا خلقناكم من ذكر وأنثى وجعلناكم شعوبا وقبائل لتعارفوا . ويقول أيضا : يا أيها الناس اتقوا ربكم الذي خلقكم من نفس واحدة وخلق منها زوجها وبث منها رجالا كثيرا ونساء . فالإنسانية أصلها واحد ، أما هذا الاختلاف في اللون ونطق اللسان فكل ذلك يشير إلى عظمة الله وقدرته ودليل صدق على واحدانيه . ومن آياته خلق السموات والأرض والأرض واختلاف ألسنتكم واللوانكم ، ومع هذا الاختلاف فإن الدعوة وجهت للبشرية على لسان الأنبياء والمرسلين انه لا فضل لعربي على أعجمي ولا لأبيض على أسود الا بالتقوى والعمل للعظيم الذي يعمل شأن الإنسان ويسمو بمشاعره ويجعله يعيش في المجتمع له مهنة يجيدها وصفة يتقنها ويبني بيده في صرح الإنسانية يعمل قدرها ويدفع بها إلى الرقي والحضارة التي تهوؤ المكانة المرموقة وتضفي عليه السعادة لمعيش في المجتمع الإنساني بشرى يحل حوله ويحس بالآخرين لذلك نرى تفاوت العقول واختلاف المهام وتباين القدرات لينهض كل شخص بعمل حتى تكتمل الحلقة ويكون هناك الإنتاج الذي يرضى الجميع . ولذلك قال الشاعر :

الناس للناس مع همدو وحاضرة
 بعض لبعض وإن لم يشعروا غلام

والناس وهم يتحركون على ظهر الأرض كل يؤدي واجبه ويسعى على قدره لتناهم أفكار وتتحرك في ضمايرهم هواجس يكون سببها الحقد والتنافس غير المتكافئ فترتب على ذلك كراهية وحسد كل ذلك يؤدي إلى تعطيل مسار لدفع الحضارى لأن البعض يكيد البعض وبذل أن يكون هناك التفكير في الابتكار يكون التفكير في التخلص من بعض الأشخاص وبسبب ذلك تنتشر العداوة وتشعل نيران الحروب فتدمر الأخضر والباهس ويتوقف

حلوة التفات لأنها تفت باسم الواحد للديان ، لبيك اللهم لبيك . لبيك لا شريك لك لبيك . ان الحمد والنعمة لك والملك لا شريك لك ، فالمؤتمر اذا له نشيد خاص لا يتميز في كلماته بلجنس على جنس ولا يشتم منه أن شخصاً له منزلة على شخص فلكل يتجه الى ملك الملوك وعلام الغيوب وفاطر السموات والأرض ولما كان هذا المؤتمر وجهته للدعوة اليه باسم الله وقد تجرد الانسان مع زبته وطرح هواه فعليه أن يعايش لتكون كله باسم الله فلا رث ولا نسوق ولا جدال حتى الطير يجد أنسه والزرع له الأمل لأن الساحة التي يقام عليها المؤتمر حرم آدمي ورحاب طاهر . لا يقتلع زرعه ولا يهيج طائرته ولا يصاد حيوانه ، — اذن — المؤتمر فيه أنس ولقاء على مبدا الأخوة والتعاطف فاذا طرح المشاكل فان للقلوب نقية والنفوس طاهرة والكل قد التقى مع جزئه والنصر الجميع في بوتقة الأخوة التي لا تعصب فيها لون أو بلجنس وكيف يكون ذلك ولذي للعظيم محمد صلوات الله وسلامه عليه يقول لأبي ذر : انك أمرؤ فبك جاهلية ، بعد أن سمعه يقول لبلال يا ابن السوداء . ثم يقول دعوها فانها منتنة ، يعني التنازع بالألقاب أو التنازع بالقبائل أو الانساب الى شعب معين . ولذلك صاح الرجل عند ما سئل عن أبيه أو قبيلته فقال :

أبي الاسلام لا أب لي سواه . . . اذا افتخروا بقيس أو نعيم ، والاسلام هو كلمة الله الخاتمة التي حلها بصدق وأمانة خاتم النبيين سيدنا محمد بن عبد الله .

ان الهوى للكلوب عندما سيطر على الانسانية واهتمت بخطاها على منهج الله عمتها الحرب الضروس التي حطمت قواها وهدمت كيائها ومزقتها شملها واضمقتها لتوقفت عن التقدم لأن الرجال قتلوا ، والنساء لا حيلة

المسار التقدي ويكون النكال والخسران . لكل ذلك شرع الحق سبحانه عبادات من شأنها تطهر القلوب وتنقي النفوس وترقى الأحاسيس وتربط الانسان بقلبه الانسان وتغرس في قلبه الرضا بقدراته وتحميه على السعي والأخذ في الأسباب المشروعة والوسائل المتاحة لأن الحمد لا يأكل الا صاحبه فالتار نأكل نفسها . . . ان لم نجد ما نأكله .

والعبادات التي شرعها الله على لسان أنبيائه واحدة في المذهب ، شرع لكم مع الدين ما وصى به نوحا والذي أوحينا إليك ، وما وصينا به إبراهيم وموسى وعيسى ان اقموا للدين ، ولا تتفرقوا فيه ، لذلك نرى أن ما شرع لنا على لسان نبينا محمد الصادق الأمين يحقق المذهب المرجو لاسعاد البشرية كلها . فالصلاة هي علاج من الانحراف الحلق ، ان الصلاة تنهى عن الفحشاء المنكر ، والزكاة هي علاج من الشح والبخل والأنانية والأثرة ، لا يؤمن أحدكم حتى يحب لأخيه ما يحب لنفسه ، والصيام تهذيب أخلاق وتربية للضمير وترقى للمشاعر ، الصيام جنة ، أى وقاية ، فاذا كان صوم يوم أحدكم فلا يرث ولا يصخب ولا يجهل وان سابه أحد أو شاتمه فليقل الى صائه ، والحج هو مؤتمر انساني عالمي تلتاق فيه وفود الدول والشعوب والقبائل والقارات لتكون هناك طرح للمشاكل التي تعترض البعض ويتم وضع الحلول لها مع إعطاء قوة الدفع لها حتى لا يكون هناك تعطيل لمسار هذه الدولة أو تلك لأن الكل تلاق على وحدة الفكر . ووحدة المذهب وهذا المؤتمر الذي انشأه الله الانسانية أقيم باسم الله . ووجهت الدعوة الى الجميع باسم الله : ومن ذهب اليه فباسم الله . لذلك وجب على من ذهب اليه أن يتجرد من شأنه عند مكان معين والميقات ، ويحلب ما عليه من لباس حتى يشارت أو ادخل عليه ما يجمعه . هو من حوله . فاذا فعل ذلك فإن المؤتمر الذي هو ذاهب اليه له نشيد كلماته سماوية المطلع .

الذي دعيت اليه الانسانية في أيام معلومات وينحى اليه
المستطيع ومن ذهب اليه فهو يتساوى مع الجميع بحيث لا
يعلو صوت على صوت ولا قوى على ضعف وليس
فيه حق للفتور لأحد مع الناس منها كان قدره أو حاله .

ولقد أعاننى العظمى قرارات هامة جدا فيها
الخير كل الخير للانسانية كلها والأمم والاستقرار
للمجتمعات كلها .

وأعلن أن الرب واحد . والألبياء أخوة . وللقبلة
واحدة . والكتاب واحد . وان الناس سواسية كأسنان
المشط فهل للانسانية أن تثوب الى رشدنا وتتخذ من هذا
المؤتمر قرارات فيه خلاص للبشرية مما تعانيه من الضياع
والحرمان والظلم وأن يكون لها على تلك الساحة ما يحق
لها للسعادة التي تبحث عنها والهدوء والاستقرار .

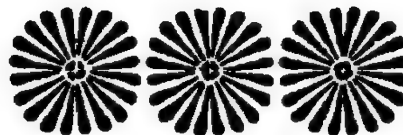
ان الاسلام لا يعرف للفرقة ولا يقرها للوسائل التي
توصل اليها . ولذلك جاء في أسباب اقامة هذا المؤتمر
وليشهدوا منافع لهم ، والمنافع كل ما يعود على الانسانية
كلها بالأمم والخير وينشر على أرض الناس الحق ويدعم
للعدل ويدعو الى السعادة والاطمئنان .

لذلك جدير بنا أن نسمى يوم عرفاته بأنه يوم
الوحدة الانسانية لأن الناس فيه يتعارفون ويتلاحمون
بالحب والاخاء والأمم والسلام .

لهم لذلك فكر زعماء العالم في اقامة عصبة الأمم المتحدة
ليجتمع البعض تحت علمها ويعملون على حل المشكلات
بروح حضارية وتفاهم بناء بوصل لهدف عظيم . ثم تغير
الحال وأصبحت تلك الهيئة هي هيئة الأمم المتحدة ولكن
رغم التقدم الحضارى كما يقولون فان هناك نظام للفتور الذى
يعطى للدولة القوية أن تعطل أى قرار وأن يكون لهذه
الدولة وحدها حق تنفيذ قرارات هيئة الأمم أو تعطيلها .
ومع ذلك كان الى عهد قريب هناك تفرقة عنصرية حتى
في المطاعم والمدارس . وركوب المواصلات . . . واليوم .
هناك تمزق لشمل الانسانية واعتداء من القوى الذى يملك
السلاح على الضعيف الأحرز للذى لا يملك تمهيد السلاح .
وما يجري على ساحة لبنان وأرض شاد والعراق وإيران
ودول أمريكا اللاتينية وغير ذلك كثير لا ينبغي على بالنا .

ورغم وجود هيئة الأمم وبلجاتها ومؤتمراتها والبيانات
التي صدرت عنها فان القتل في اليوم الواحد يعدون
بالآلاف وهدم المنازل وتعطيل المصانع بالملايين وتزعميل
النساء وتشريد الأطفال شيء لا حصر له . ومع كل ذلك
هناك الآلاف يموتون من الجوع رغم صناعة البارود
وانتاج المدافع والرشاشات كل ذلك شيء يمزق وحدة
الانسانية ويهدم ما بناه الانسان ليسعد فيه يومه ويسعد
الأجيال من بعده . لكنه ما يحدث يجلب للشقاء وينشر
الخراب ويقضى على البشرية مع أولها الى آخرها وهيئة
الأمم أين هي ؟؟؟

كل ذلك يجعلنا نضع علامات استفهام حول المؤتمر



يا وليد إنك ميت

الوليد بن عبد الملك ، أبو العباس ، من ملوك الدولة الأموية في الشام ، ولي بعد وفاة أبيه سنة (٨٦) للهجرة فوجه القواد لمفتح البلاد ، وكان من رجاله موسى بن نصير ومولاه طارق ابن زياد ، وأمندت في زمنه حدود الدولة إلى بلاد الهند ، فتركستان ، فأطراف الصين شرقاً ، فبلغت مساحتها مسيرة ستة أشهر بين الشرق والغرب والجنوب والشمال ، وكان ولوعاً بالبناء والعمران ، فكتب إلى والي المدينة يأمره بتسهيل الثياب وحفر الآبار ، وأن يعمل فواره ، فعملها وأجرى مائها ، وكتب إلى البلدان جميعها بإصلاح الطرق وحفر الآبار . منع المجذومين من مخالطة الناس وأجرى لهم الأرزاق ، وهو أول من أحدث المستشفيات في الإسلام ، جعل لكل أمرى قائداً يتقاضى نفقته من بيت المال ، وأقام لكل مقعد خادماً . . . رتب للفقراء أموالاً وأرزاقاً ، وأقام يهوداً ومنازل بأوى إليها للفرهاء . . . هدم مسجد المدينة واليهود المحيطة به ثم بناه بناء جديداً ، صفع الكعبة والميزاب والأساطين في مكة ، وبنى المسجد الأقصى في القدس ، وبنى مسجد دمشق الكبير المعروف بالجامع الأموي ، بدأ فيه سنة (٨٨) للهجرة وأتمه أخوه سليمان . . . كانت وفاته بـ «دير مران» من غوطة دمشق ودلوه بدمشق ، مدة خلافته تسع سنين وثمانية أشهر ، كان نقش خاتمه : يا وليد إنك ميت . . .

وَقَفْنَا لِلَّهِ لِمَا يَجِبُ وَيَرْضَى

عَلَى حَبِيبِكَ خَيْرَ الْخَلْقِ كُلِّهِمْ
لِكُلِّ هَوٍّ مِنَ الْأَهْوَالِ مُقْتَحِمٍ

يَا رَبِّ صَلِّ وَسَلِّمْ كَرِيماً أَبَداً
هُوَ الْحَبِيبُ الَّذِي تَرْجَى شَفَاعَتَهُ

*La-naa a'-maa-lu-naa wa
la-kum a'-maa-lu-kum.*

*Laa huj-ja-ta bai-na-naa
wa bai-na-kum.*

*Al-laa-hu yaj-ma-'u bai-na-
naa. Wa i-lai-hul-ma-jeer.*

16. *Wal-la-zee-na yu-haaj-joo-na
fil-laa-hi*

*mim-ba'-di mas-tu-jee-ba
la-hoo*

*huj-ja-tu-hum daa-hi-da-tun
'in-da rab-bi-him*

*wa 'a-lai-hum gha-da-bunw-
wa-la-hum 'a-zaa-bun
sha-deed.*

17 *Al-laa-hul-la-zee an-za-lal-
ki-taa-ba*

bil-haq-qi wal-mee-zaan

*Wa maa yud-ree-ka la-'al-
las-saa-'a-ta qa-reeb.*

For us are our deeds and for
you are your deeds.

There is no dispute between
us and you.

Allah shall gather us together
and to Him is the return

16 And those who dispute
concerning Allah

after that which has been
acknowledged about Him
(by the people),

their argument is untenable
in the sight of their Lord

and on them is (Allah's)
wrath and for them is
a severe punishment.

17 It is Allah Who has revealed
the Book

with the Truth, and the
Balance (to enforce Justice)

And what will make you
understand that perhaps the
Hour may be near at hand?

لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ

لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمْ

اللَّهُ يَجْمَعُ بَيْنَنَا وَالْيَوْمَ الْآخِرُ

وَالَّذِينَ يُحَاجُّونَ فِي اللَّهِ

مِنْ بَعْدِ مَا اسْتُجِيبَ لَهُ

حُجَّتُهُمْ دَاحِضَةٌ عِنْدَ رَبِّهِمْ

وَعَلَيْهِمْ غَضَبٌ وَلَهُمْ عَذَابٌ شَدِيدٌ

اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ

بِالْحَقِّ وَالْوَيْزَانَ

وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammed Ismail

Muhammad Ismail,

Maulvi Hafiz Qari Al-Khateeb

*Ka-bu-ra 'a-lal-mush-ri-kee-na
kee-na maa tad-'oo-hum i-laih*

*Al-laa-hu yaj-ta-bee i-lai-hi
mainy-ya-shāa-u*

*wa yah-dēe i-lai-hi
mainy-yu-neeb.*

- 14 *Wa maa ta-far-ra-qōo il-laa
mum-ba'-di maa jāa-a-hu-mul-
'il-mu bagh-yam-bai-na-
hum.*

*Wa lau-laa ka-li-ma-tun
sa-ba-qat mir-rab-bi-ka*

*i-lāa a-ja-lim-sam-mal-la-
qu-di-ya bai-na-hum*

*Wa in-nal-la-zee-na oo-ri-sul-
ki-taa-ba mim-ba'-di-hum*

*la-fee shak-kim-min-hu
mu-reeb.*

- 15 *Fa-li-zaa-li-ka fad-'u. Was-
ta-qim ka-māa u-mir-ta*

*wa laa tat-ta-bi'
ah-wāa-a-hum.*

*Wa qul aa-man-tu bi-māa
an-za-lal-laa-hu min ki-taab.*

*Wa u-mir-tu li-a'-di-la
bai-na-kum.*

*Al-laa-hu rab-bu-naa wa
rab-bu-kum.*

Hard is on the idolaters
that to which you invite them

Allah chooses for Himself
whom He wills

and guides to Himself him
who turns (to Him) repentant

- 14 And they became divided
among themselves out of
jealousy only after knowledge
had come to them

And had not a word preceded
from thy Lord

(to give them respite) until
a stated term, Judgement
must have been passed
between them

And surely those who were
made to inherit the Book
after them,

are in a grave doubt
about it

- 15 So to this, then invite
(them) and be steadfast as
you have been commanded,

and do not follow their
desires

and say I believe in whatever
Book Allah has revealed

and I am commanded to
enforce justice between you,

Allah is our Lord and your
Lord.

كَبُرَ عَلَى الْمُشْرِكِينَ مَا تَدْعُوهُمْ إِلَيْهِ

اللَّهُ يَجْتَبِي إِلَيْهِ مَنْ يَشَاءُ

وَيَهْدِي إِلَى اللَّهِ مَنْ يُنِيبُ

وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا
جَاءَهُمُ الْبَيِّنَاتُ بَيْنَهُمْ

وَلَوْ لَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ

إِلَى أَجَلٍ لَمَسْتُمْ الْقُضَى بَيْنَهُمْ

وَلِلَّذِينَ آوَوْا إِلَى الْكِتَابِ مِنْ بَعْدِهِمْ

لَفِي شَكٍّ مِنْهُمْ فَمِنْ يَسْتَدِينُ

فَلِذَلِكَ فَادْعُ وَاسْتَقِمْ كَمَا أُمِرْتَ

وَلَا تَتَّبِعِ أَهْوَاءَهُمْ

وَقُلْ آمَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ

وَأُمِرْتُ لِأَعْلِلَ بَيْنَكُمْ

اللَّهُ رَبُّنَا وَرَبُّكُمْ

11. *Faa-ti-rus-sa-maa-waa-ti wal-ard.*

Ja-'a-la la-kum-min an-fu-sti-kum az-waa-janw-

wa mi-nal-an-'aa-mi az-waa-jaa.

Yaz-ra-u-kum feeh.

Lai-sa ka-mu-li-hee shai'.

Wa hu-was-sa-mee-'ul-ba-seer.

12. *La-hoo ma-qaa-lee-dus-sa-maa-waa-ti wal-ard.*

Yab-su-tur-riz-qa li-maini ya-shaa-u wa yaq-dir,

In-na-hoo bi-kul-li shai-m 'a-leem.

13. *Sha-ra-'a la-kum-mu-nad-dee-ni*

maa waq-ṣaa bi-hee noo-hanw-

wal-la-zee au-hai-naa i-lai-ka

wa maa waq-ṣai-naa bi-hee ib-raa-hee-ma

wa moo-saa wa 'ee-saa

an a-qee-mud-dee-na wa laa ta-ta-far-ra-qoo feeh.

11. (He is) the Originator of the heavens and the earth;

He made for you from your (own) selves pairs, as well as

pairs from the cattle

(and) He multiplies you in this way.

There is nothing like Him,

and He is the All-Hearing, the All-Seeing

- 12 His are the keys of the heavens and the earth.

He enlarges and (also) straitens the provision for whom He wills.

Surely, He knows every thing.

- 13 He has ordained for you the (same) religion

which He had enjoined on Noah,

and that which We have revealed to you,

and that which We had enjoined on Abraham

and Moses and Jesus (saying:)

Establish the religion and do not be divided therein.

فَاطْرُ السَّمَوَاتِ وَالْأَرْضِ

جَعَلَ لَكُم مِّنْ أَنْفُسِكُمْ أَزْوَاجًا

وَمِنَ الْأَنْعَامِ أَزْوَاجًا

يَذَرُوكُمْ فِيهِ

لَيْسَ كَمِثْلِهِ شَيْءٌ

وَهُوَ السَّمِيعُ الْبَصِيرُ

لَهُ مَقَالِيدُ السَّمَوَاتِ وَالْأَرْضِ

يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ

إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

شَرَعَ لَكُم مِّنَ الدِّينِ

مَا وَصَّى بِهِ نُوحًا

وَالَّذِي أَوْحَيْنَا إِلَيْكَ

وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ

وَمُوسَى وَعِيسَى

أَنَّ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ

QURAN MAJEED

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The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ث = **t** ح = **h** ز = **z** ص = **s** د = **d** ط = **t** ظ = **z** ع = **'** ء = **h** (Jerk) آ = **ā** ج = **j** ي = **y**

Bold **Madd** **Ā = ā** **J = j** **Y = y** **Fine** **Madd** **Ā = ā** **J = j** **Y = y**

Part 25 I-lai-hi yu-rad-du

٢٥ - البقرة

Chapter 42 Ash-shura

٤٢ - الشورى

RU-KOO' 1 (Contd.)

8 Wa lau shāa-al-laa-hu

lu-ja-'a-la-hum um-ma-
tanw-waa-hi-da-tanw-

wa laa-keen-yud-khi-lu
maany-ya-shāa-u fee
rah-ma-tih

Waz-zaa-li-moo-na maa-la-
hum-minw-wa-leey-yinw-wa
laa na-seer

9 A-mut-ta-kha-zoo min-doo-
ni-hee au-li-yāa'

Fal-laa-hu hu-wal-wa-leey-yu
wa hu-wa yuh-yil-mau-taa.

Wa hu-wa 'a-laa kul-lī
shai-in qa-deer.

RU-KOO' 2

10 Wa makh-ta-laf-tum fee-hi
min shai-in

fa-huk-mu-hoo i-lal-laah

Zaa-li-ku-mul-laa-hu rab-bee
'a-lai-hi ta-wak-kal-tu wa
i-lai-hi u-nee.

SECTION 1 (Contd.)

8 And if Allah had willed

He would surely have made
them one community.

but He admits into His Mercy
whom He wills

And as for the wrongdoers,
they shall have neither a
patron nor a helper

9 Have they taken patrons
besides Him?

But Allah (alone) is the
Patron and He brings back
the dead to life

and He, has power to do all
things

SECTION 2

10 And in whatever you differ
concerning anything,

the verdict thereon lies
with Allah

That is Allah my Lord;
on Him do I rely and to
Him do I turn

ر ك و ع ا (مجمع)

وَلَوْ شَاءَ اللَّهُ

بَجَعَهُمْ أُمَّةً وَاحِدَةً

وَلَكِنْ يَدْخُلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ

وَالظَّالِمُونَ دُونَهُمْ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

أَمْ يَتَّخِذُونَ مِنْ دُونِ اللَّهِ

وَلِلَّهِ هَالِكُ مَنْ يَمُوتُ

وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

ر ك و ع ٢

وَأَنِ احْكُم بَيْنَهُم بِمَا يَشَاءُ

فَأُحْكَمْ بِأَمْرِ اللَّهِ

ذَلِكَ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ

Him do I turn

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Editor, M. M. Ansari,
Published by Syed Irshad Ali,
Printed at:
MATBA DARUT TASNIF,
Iqbal Mansion, Shahrah-e-Liaquat
Saddar, Karachi 74400 (Pakistan)
Phone: 5686997.

ever, the task is gigantic and full eradication of corruption can effectively come about through a process of self-righteousness. One of the traditions of the Holy Prophet is:

" 'Abdullah-b-'Amr reported the Messenger of Allah curse the bribe-giver and the bribe-taker " (Abu Daud/Ibn Majah). There is his oft-quoted saying that he who gives bribe and he who takes it, both will go to Hell.

If we go deep into the various causes of the malady of corruption, they can be summed up in two words, namely, greed and extravagance. To give up the concept of Rizq-i-Halaal and, in its place to aspire and work for getting rich overnight leads to corruption. To make a fortune, rather than an honest living is a wide-spread evil in our society, exceptions apart. The Holy Prophet has illustrated human lust for wealth thus

"Had there been two mountains of wealth for the son of Adam, he would have sought a third one and nothing but earth can fill up the belly of the son of Adam. And Allah returns to one who returns (to Him) penitently." (Agreed).

As regards extravagance, the Holy Prophet used to admonish those indulging in it. It is said that once he found one of his followers using water lavishly while performing ablution. He admonished him saying: Be frugal even if you have a stream of flowing water at your disposal.

Qur'an Majeed has dealt with the seeming disequilibrium of ways and means thus:

"Let the man of means spend according to his means, and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden

on any person beyond what He has given him. After a difficulty, Allah will soon grant relief." (65:7)

This is Divine guidance for the haves and have-nots. Patience and fear of Allah must not be given up in the face of impecunious circumstances. Resort should never be taken to unfair means and illegal gratification, howsoever trying the circumstances might appear to be. Lust for wealth must not be allowed to take the better of honest means of earning.

Corruption is not tolerated in any system of government, the least in Islamic way of life which is based on fear of Allah and individual and collective righteousness. The most secular of the secularised states also are dead against corruption. News came from the Soviet Union how officials have been executed there for submitting fabricated statistics of agricultural produce. In order to conceal their incompetence and to mislead the authorities about their performance that in fact was below the mark. It has been reported that a manager of food store in that country has been executed following his conviction on charges of corruption. The news also has it that a corrupt director who was known to enjoy the acquaintance of senior political figures was caught and his arrest was regarded as a signal that good connections would be no defence against the administration's drive against high-level corruption and graft. The director concerned finally met with execution by firing squad.

Way back, Edmund Burke told the British House of Commons that "corrupt practice is itself the germinal spring of prodigality and of all disorder"; and in his letter to the Sheriffs of Bristol he warned that "among a people generally corrupt, liberty cannot long subsist."

We need take heed of the situation prevailing in our midsts and remove the cancer of corruption if we wish, as we must to subsist, survive, and make healthy progress. May Allah help us. Ameen.

AL-HADIS: Once Hazrat Jabir, a renowned Companion, (*Razi Allahu 'anhu*) knocked at the Prophet's door on being enquired as to who he was, Jabir said, "It is—I." The Prophet (*Sallallahu 'alaihi wa sallam*) repeated his words in a manner of dis-approval, telling him that proper name should have been told in reply.

AL-HADIS: Harat Abu Sa'id (*Razi Allahu 'anhu*) reported that the Messenger of Allah (*Sallallahu 'alaihi wa sallam*) said:

Whenever people sit and remember Allah, the angels surround them, the mercy covers them and the tranquillity descends upon them and Allah makes a mention of them to His company (angels) —(Muslim)

(Contd from Page 11)

the Doomaday, even like the Qur'an through which it was shaped and promulgated.

- (3) All that was added to or subtracted from Islam as defined in (1) and (2) above does not represent Islam. It is falsehood, leading to Hell-Fire.

This is confirmed by the Qur'an itself —

"Indeed rational guidance has become quite distinct from misguidance. So he, who, renounces those who rebel against God and believes in Allah then certainly he has a firm hold of strong link which is not breakable". (2:256)

He had no hesitation in accepting the offer of a slave to have meal with him. Sweet-tongued and soft-spoken in talk he would keep in view the mental level of his listeners.

He helped his wives in minor domestic jobs. Everybody was deeply impressed by his extremely kind and loving behaviour with enemies being no exception. Anybody who came in contact with him thought that he was the favourite of the Prophet. Indeed his love of human was for the sake of Allah's pleasure.

Mankind has failed to rise beyond this level of moral excellence. The Holy Prophet possesses a unique position in human history. Morally speaking he is a living example for mankind for all time to come. It is in this sense that God speaks of the Prophet as *Rahmatul lil-Aalamin*, i.e. Mercy for all creatures. Aalamin is such a comprehensive word as to include all creatures of Allah other than human beings. Indeed, the Holy Prophet urges compassion for birds, animals and beasts with clear instructions. Caliph Umar is also reported to have said that if a dog sleeps hungry on the bank of the river Tigris he fears that he will be put to accountability on the Day of Judgement.

It is this micro level of the application of *Sirah* which is the chief concern of Islam. Once a group of individuals abiding by the moral principles embodied in the Prophetic Sunnah is raised it will lead *ipso facto* to the emergence of an Islamic society. For the purpose of administering and organising certain collective interests of this society, there may emerge the agency called the Islamic State. But we cannot reverse this order. We cannot create good practising Muslims nor a morally conscious society by mere coercive authority of the State.

—Courtesy: DAWAH

THE CURSE OF CORRUPTION

Corruption in social and political life generally means bribe, illegal gratification, and graft. It is an ancient curse of human society in public and private dealings. Looking back to Greek society of twenty-nine centuries back, we come across the example of Demosthenes who extracted a handsome bribe from Harpalus in order to keep him silent about a certain matter. When Demosthenes was called upon to speak against Harpalus, he kept quiet. Plutarch, the famous Greek biographer, picturesquely records the incident accusing Demosthenes of "the silver quinsy—a hoarseness caused by swallowing gold and silver". The Romans who followed in the footsteps of Demosthenes were not few and far between. The scales of justice were so viciously tilted that there is even a Roman proverb "Justice put at a price is sold at a price." In England, bribery was a "goddess" more influential with kings and noblemen, than Conscience, as early as in the fourteenth century. By the eighteenth century, she was the only "goddess" who counted. The situation was so scandalous that Charles Churchill, once a clergyman, was constrained to assert with bluntness in his typical satirical verse.

And they will best succeed
who best can pay:

Those who would gain the
votes of British tribes,

Must add to force of merit the
force of bribes.

And poet Pope taunted that paper
currency made bribery so much
easier. Wrote he:

Bless paper credit, last and
best supply,
That lends corruption higher
wing to fly!

And Edward Gibbon, the historian, pronounced his categorical verdict that "corruption is the most infallible symptom of constitutional liberty."

There is a general misconception that corruption is ingrained in human nature. It is something that has always been there and cannot be eradicated. This is nothing but an attitude of defeatism.

In this background, if we look at Islam and its polity, Holy Prophet Muhammad (*Salallahu 'alaih wa 'allam*) and his Companions (*Razi Allahu 'anhum*) are seen purging the human society of all foul things. Islam gives a complete code of life's conduct to mankind. It has endued mankind with cardinal virtues and ethical norms of all time. Corruption is unthinkable in Islam.

Addressing the tenth session of Majlis-e-Shoora, Late President General Mohammad Zia-ul-Haq made a pointed reference to the evil of corruption that has unfortunately taken deep roots in our society and is one of the main causes of our social decay. He said "This country belongs to all of us and whosoever works hard will prosper but nobody will be permitted to earn his livelihood by unfair means whether he is a worker, industrialist. Government servant or employee of a private organisation. The just earning of livelihood requires hard-work. It is everyone's right to protect his rights and the Government will ensure as well that the rights of each section of society are guaranteed. We have made this issue very clear. I hope that this will have its impact."

We may recall that a beginning has already been made with the establishment of the organisation of Ombudsman (*Mohtasib-i-'Ala*). How-

the Prophet of Allah never saved anything for 'tomorrow'.

HONESTY AND TRUSTWORTHINESS:

Before receiving the Revelation at the age of 40, the Prophet was proclaimed by the Makkans as 'al-Amin, that is, the 'Honest and Trustworthy' par excellence. Even when the polytheists arrayed themselves against the Prophet, they worked deposit their valuables with him because they found none other worthy of their trust.

MERCY AND COMPASSION.

When he went to Taif to deliver the message of Islam to its residents, he was mercilessly stoned by them. But imagine! in response to this inhuman behaviour he only prayed to God for their guidance.

At Uhud, when the Prophet received injuries at the hands of the enemies of Islam, he prayed for them in these words "O God! Guide my people for they know not"

JUSTICE

A lady, called Fatimah, committed theft and his close Companion Usamah pleaded for her in view of her social standing. The Prophet gave an historic reply to him: "By Allah, if Fatimah, daughter of Muhammad, would commit theft, I shall cut her hand off." During his last days the Prophet convened an assembly of believers, and after praising Allah he said:

"Shortly I am going to part with you. Therefore, if I ever thrashed anybody, here is my back, he may take revenge. If I ever insulted anybody, he is welcome to take vengeance of me. If anybody has a financial claim on me, he should receive his compensation from me now." Here the Prophet paused a little and then went on:

"No one should have any doubt that by avenging he would create any bad feeling in my heart. Be-

cause to have such feelings is neither in my nature nor is it appropriate for me. You should understand it very clearly that a person who receives his right from me or pardons me, enabling me to go to the Glorious with a clear and cheerful heart, shall be the dearest to me." These were the words spoken by the one who was granted forgiveness by Allah in advance. Can we find a better example of justice and equality than this? No certainly not.

FULFILMENT OF PROMISE

In the battle of Badr, the number of Muslims was very small. Every single fighting man was naturally needed most to join the Muslim ranks in the defence of Islam. At this critical moment two Companions, the famous warriors, Huzafah Ibn al-Yeman and Abu Husail, sought the audience of the Prophet. They informed the Prophet that on their fight from Makkah they were arrested by the unbelievers and only released on the condition that they would not join the Muslims in their battle. But since it was a pledge extracted from them under duress, added, they would certainly fight the unbelievers. The Prophet said, No, not a all. Keep your promise and leave the battlefield. We, the Muslims, shall keep our promises in all conditions and we require nothing but the support of Allah. Could anybody else lay such a stress on the fulfilment of a promise at a delicate moment when the very survival of the community is at stake?

FORGIVENESS

The pagans of Makkah have spared no chance to harm the Muslims and presented the worst example of persecuting mania. However, their ordeal comes to an end.

Muslim armies victoriously march into Makkah under the command of the Prophet. Now the Quraish

leaders fear that he will definitely be tempted to wreak vengeance upon them. Yet to their utter surprise and pleasure the Prophet tells them:

"I say you what Yousuf said to his brothers. You are not put to reproach this day. Go: You are all free." Such a display of magnanimity on the part of an individual is unparalleled in the entire history of mankind.

MODESTY

In his social dealings, general behaviour and way of living the Prophet was the most modest of all. He used to sit, eat and sleep on the floor, and always lowered his gaze in walk. He never walked ahead of people. He never reproached or reprimanded anyone. He never got angry with anybody for personal reasons. Indeed he was intrinsically compassionate and forgiving and used to ignore the weaknesses and mistakes of friends and foes. The Prophet was exceptionally kind and loving to children and always greeted his family while entering home. He always personally attended the funerals and visited the sick. When in company he used to sit wherever he found place. From his seat no one could recognize him. Many a time foreign visitors had to ask the sitting companions which one of them was Muhammad. Often it so happened that on his way he was stopped by some helpless, poor old woman. He would sit down and listen to her patiently and keep sitting till she herself rose. And when somebody shook hands with him, he did not withdraw his hand first. Similarly while talking to a group of people he equally looked towards everybody lest someone should think he had been neglected. The Prophet would himself milk goats, feed animals, stitch his clothes and mend his shoes, and never refrained from any manual labour.

AL-SUNNAH

PROPHET MUHAMMAD*(Sallallahu 'alaihi wa sallam)***A Universal Embodiment of Excellence**

"And indeed you stand on an exalted standard of morals."

As no one can know Allah better than the Prophet, *(Sallallahu 'alaihi wa sallam)*, no one can know the Prophet better than Allah. Therefore the Qur'anic verse quoted above is the best evidence to establish that the Holy Prophet is the highest example of morality.

If we look at the essence of man and the very root of human collectivity called society, it can be nothing but morality. The rise and fall of individuals as well as society ultimately depends on morality. The greatness of the Prophet also lies in the highest degree of moral excellence exemplified in his life and inculcated by him in the community of his followers. He himself declares the purpose of his mission in these words:

"I have been sent to perfect your morals" Since there is a prevailing tendency in certain intellectual circles to lay over emphasis on the political aspect of the Prophet's life the common man may come to believe and if the Prophet's sole mission was a political movement, the foundations of which had been laid at Makkah where the Prophet had trained his followers for 13 years for establishing a State and governmental authority at Madinah.

Whereas a careful appreciation of the Qur'anic statements about Prophets and their role in the scheme of religion, unmistakably leads us to conclusion that the primary and ultimate end of all Divine Agents was the revival of God consciousness in the minds of people, purification of their souls and reformation and

rectification of their conduct and behaviour in accordance with the commands of Allah This reformation was to be undertaken as a necessary consequence of the whole-hearted acceptance and belief in the unity and oneness of Allah

Man is the main concern of religion All scriptures and Prophets, without any exception, have addressed themselves to reforming the soul and conduct of the individual It is primarily the individual who has been charged with responsibility and obligation to the Creator and creatures alike No Prophet has been concerned with the establishment of any abstract and impersonal institutions denying concrete duties to individuals

It is therefore necessary to look at the life of the Prophet as an individual and then to understand what is that which has been regarded as *Uswatul Husanah*, excellent and beautiful example in his character for humanity It is a model for moral excellence beyond which entire humanity has failed and shall always fail to conceive a higher level of moral conduct. The norms of morality and ethics embodied in the Prophet's *Sirah* are of universal and lasting nature The world has also seen a lot of thinkers, who have propounded moral theories on different occasions in history but they are of no consequence whatsoever as they are devoid of practical examples The philosophies of Aristotle and Plato or the ethical ideas of Kant and Hegel could not make anyone good. Whereas the moral teachings of the Prophet are not theories, but are practical

manifestation of moral principles which are universally relevant and applicable beyond spacetime limitations.

As we all know, the entire life of the Prophet is fully exposed to the search-light of history. All that he said or did has accurately been preserved by history in the shape of Hadiths, a science developed by generations of Muslim scholars for this very purpose It is a mirror constantly held out before humanity. It is, indeed, a singular distinction of Prophet's *Sirah*, among all the biographies of the world Prophets that no aspect of his private or public life is hidden from us

Now let us reckon by way of illustration some of the cardinal virtues of Prophet Muhammad's conduct, so that we may have just a glimpse of his unique, fascinating personality.

TRUTHFULNESS.

Muhammad *(Sallallahu 'alaihi wa sallam)*, even before he was invested by Allah with the high status of a Prophet, received from the Makkah society the title of Sadiq i.e. the truthful par excellence. Above all, the enemies of the Prophet themselves bore testimony to this attribute in the court of the Roman Emperor When Qaisar asked Abu Sufyan, who was then still a non-believer, whether Muhammad had ever told a lie? His answer was categorical 'no'. To be sure, this was great tribute to the Prophet.

GENEROSITY:

Aysha, the beloved wife of the Prophet, said Whenever the Prophet received anything in cash or kind, he would not enter his house before distributing it among the needy Jabir, a Companion, says that it never happened that the Prophet was asked for something by anybody and he had refused Anas, another Companion, also records that

As Muhammad (*Sallallahu 'alaihi wa sallam*) was the last Prophet, no other Prophet had to come after him, the perfection of ISLAM had therefore to be accomplished during his lifetime, as the Qur'an Majid says:

"This day have I perfected your religion for you and completed My favours to you and chosen for you ISLAM as a religion".
(53)

(7) THE MEANING OF PERFECTION

Question: Was ISLAM imperfect before its perfection through this revelation?

Answer (a) The answer to this question is that Islam was perfect at every stage of its existence according to the mental, moral and spiritual level obtaining at that time. A human society and its institutions were in a continuous process of development, it was necessary to develop ISLAM so as to enable it to keep pace with the process of development of the human society and the mental level of its members.

(b) Just as the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) put a seal on the chain of Allah's Prophets, he being the last link of that chain, similarly Almighty Allah put a seal on the religion of ISLAM after its perfection by means of this Qur'anic verse, so that: no distortion or corruption should find access to the finally chosen and divinely accepted religion of ISLAM by adding to it or subtracting from it anything.

(c) Just as a master sculptor puts the final touches on his masterpiece, in the same way Allah put through this verse His final touches on His chosen religion, Islam, by prescribing certain regulations about things to be treated as Halal (lawful) and Haram (unlawful).

Perfection of Islam, therefore,

means that all fundamentals of Islam were finally decided which could not thereafter be changed or interpolated in any circumstances till the Day of Judgement.

(d) When this verse was revealed, ISLAM had come into power and supremacy throughout the Arabian peninsula and its enemies could not think of doing any harm to this ever-expanding faith as finally shaped.

(e) Through this verse and the verses immediately preceding and following it, certain injunctions relating to Haram (unlawful) and Halaal (lawful) were issued giving final touches to the religion of ISLAM whose basic principles and distinguishing features had been finally laid down, never to be altered and distorted till the DAY OF JUDGEMENT.

(f) The religion of ISLAM in its final shape, rendered impervious to alterations and distortions by its clearly defined distinguishing features, may be compared to an exquisitely wrought marble piece of art by a master hand which by its last finishing touches converted it into a work of eternal beauty and excellence. Complete in all respects as the object of art is, a single chip added to or taken away from it will mar its eternal charm. So was ISLAM perfected as indicated by the Qur'anic verse. It stands unique and eminently recognizable and is incapable of being deformed or vitiated by mischievous interpolations or Satanic distortions.

This brief exercise sets forth that ISLAM with all its 'dos' and 'don'ts' Halaal (lawful) and Haram (unlawful) and its distinguishing features was perfected at the hands of the last Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) on the 9th day of Zilhi in the 10th year of the Hijra on the plain of

'Arafat vide the Qur'anic verse mentioned above.

On that great day the final seal was put on Islam by Almighty Allah. After the sad demise of the Holy Prophet, descent of Wahi (divine revelation) ended for ever. No event, however stirring in joy or grief, can change the fundamentals of ISLAM.

(8) CONCLUSION

We call upon all those who claim to be Muslims to compare their religious beliefs and tenets with those of ISLAM, as it existed at the time of the Prophet's last days. If they find that they are following beliefs which do not form part of the ISLAM, as perfected and practised at the time of the Holy Prophet or they have rejected and excluded from their belief and practices, basic principles forming part of genuine ISLAM, (they have willingly or unwillingly expelled themselves from the fold of ISLAM). All should bear in mind that just as the Holy Qur'an stands divinely protected from all sorts of corruption and forgery so does ISLAM stand protected from corruption, interpolation and distortion.

(1) The Holy Qur'an was revealed to the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) through Arch-Angel Gabriel. It represents the actual words of Almighty Allah that will endure unchanged, undistorted and uncorrupted till the Day of Judgement.

(2) The Faith of Islam was completed with all its fundamental principles and basic tenets during the Holy Prophet's lifetime to remain unchanged, undistorted and uncorrupted till the

(Contd on Page 15)

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ISLAM THE FIRST AND FINAL RELIGION

By Iqbal Husain Ansari

(1) ISLAM — ITS ORIGIN:

ISLAM is the religion that was revealed to the First man on earth and Prophet, Hazrat ADAM ('*alaihi-salam*). At the time of its origin, ISLAM was extremely simple to match with the simplicity of the origin of the First human life of the First man and Prophet.

(2) MEANING OF ISLAM:

The word ISLAM literally means

Lakhm, Judham, Hanifah, Tayyi', Asad, Hawazin, Ghatafan, Aws, Khazraj, Thaqif and Quraysh. They had all formed themselves into separate factions perpetually engaged in internecine strife. The forty year war between the Bakr and the Taghlib was just over. The Kindah and Hadarmawt tribes had fought each other almost to mutual extinction, the Awf and the Khazraj had fallen out more than once losing all their leaders, while in Makkah itself, within the very walls of the Sanctuary, the Banu Qays and the Quraysh were, even then, carrying on the war known as the Fijar. In short, the whole country presented a bloody scene." (*Seerat-un-Nabi*, Vol 2).

The Prophet of Islam united into a nation the warring and scattered tribes of Arabia. It was so, because he gave the people a common Faith and thereby joined them in a bond of union far stronger and more enduring than the ties of blood and family. As Khwaja Altaf Husain Hali has said, "he it is who blended the tribes like milk and sugar."

We shall continue the theme in our next issue, Insha' Allah.

obedience and unqualified submission to the Will of Allah, the Lord and Creator of the heavens and the earth and all that is between them, and the Sustainer of all things

(3) FAITH (EEMAN)

FAITH (Eeman) means unshakeable belief in One Omnipotent, and Omniscient Allah along with the belief that HE exists all by Himself with all His glorious and hallowed names and unique divine attributes. This is FAITH in brief. FAITH in its detailed analysis includes belief (i) in the oneness of Allah, (ii) in the Angels, (iii) the scriptures, (iv) the Prophets and Messengers, (v) the Last Day (of Judgement), (vi) Predestination by Allah of man's Fate, whether good or bad, and (vii) Resurrection after death.

FAITH (EEMAN), however, if professed verbally and outwardly, not backed by conviction from the deepest recesses of one's heart, is not acceptable to Allah.

(4) EEMAN AND ISLAM.

EEMAN imposes certain restrictions and responsibilities on a Mu'min (Believer) which he must abide by and discharge with good grace and humble submission. A person, endowed with the blessing of EEMAN and translating his EEMAN into practice strictly in conformity with the rules and regulations laid down in the Holy Qur'an and the Sunnah, is a Muslim. His life thus lived along the path of piety and virtue is ISLAM. The terms EEMAN and ISLAM generally go together and are interrelated. EEMAN not backed by pious living, virtuous conduct and character, is weak and unreliable. It is in

constant danger of being lost at any moment. As with all precious things, the blessing of EEMAN has to be cautiously guarded and nourished with good deeds and moral rectitude. Similarly, good deeds and works of righteousness without EEMAN (FAITH) or with feeble EEMAN are ineffectual in promoting spiritual and inner purity and bringing salvation in the Hereafter

(5) DEVELOPMENT OF ISLAM

However, ISLAM remained in a continuous process of development along with the ever-developing human society which it was intended to serve. This process of development was maintained through the vigilance, care and supervision of all the Prophets and Messengers who came after the first Prophet Adam until the coming of the last Messenger and Prophet, Muhammad (*Sallallahu 'alaihi wa sallam*). The Ummah of these Prophets were no other than Muslims professing belief in One Almighty Allah and following the Sharee'ah, in vogue at their respective times. The Holy Qur'an bears witness to this at various places.

"And the same did Abraham enjoin upon his sons and also Jacob, (saying) O my sons surely Allah has chosen for you the true religion (Islam) so die not but as Muslims' (2:132)

(6) ISLAM PERFECTED:

When the human society reached a stage in which it became matured mentally, morally and spiritually the Most Merciful Allah, in His infinite Grace, decided to give His chosen religion, Islam its final shape. He chose it as the last religion for the Ummah of His last Prophet (*Sallallahu 'alaihi wa sallam*). This act of perfection could not be accomplished but at the hands of and through a Prophet

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the All-Compassionate, the Most-Merciful

Thoughts on Re-Making of Afghanistan

I

PHOENIX-LIKE, Afghanistan has been yearning to rise from its ashes. The prolonged Soviet aggression stands vacated. The Soviet Union itself with all its super-power and massive nuclear arsenal is as dead as the dodo. Its erstwhile might's remnant shadow force in Afghanistan represented by Dr. Najibullah has since bowed down to the will of the people of Afghanistan. The Mujahideen are now in full command of the situation. A council formed with the backing of an overwhelming majority is already functioning in Kabul under the recognised leadership of Professor Sibghatullah Mujaddidi. A board-based caretaker Cabinet has been formed whose first priority is to prepare the ground for holding a general election. Above all, there is unanimity that Afghanistan will be an Islamic state, non-aligned in international polity, and committed to peace and justice in accord with norms of Islam as contained in Al-Qur'an and the life and traditions of Holy Prophet Muhammad (Sallallahu 'alaihi wa sallam). There now remains nothing to be desired except a leap forward with undaunted courage of conviction so as to restore peace and plenty in a war-ravaged Afghanistan and to make again the best of its rich resources for the well-being of its people and the glory of their cherished faith. There should now blow a breeze of fresh air of liberty, unity, and tolerance throughout the length and breadth of the country. It should not be forgotten however that the task is tremendous to rebuild

Afghanistan, to bring back home those wandering millions who had per force to flee from their own homeland and to take refuge in Pakistan and Iran. Some fourteen years of their wilderness seem pretty long, yet history has after all provided an opportunity to reunite, to rebuild, and to rehabilitate a nation well tied with strong bounds of race and religion. The path has been cleared of foreign intrusions. The Afghans are free to chalk out their own future course of action and to march past on the straight path that offers the short and sure cut to regain their past glory as a free country and as a nation with firm leanings towards, and love for, Islam.

TRIBALISM Be that as it may, we cannot deny the fact that Afghanistan is the homeland of a manifold bunch of militant tribes. Historically, it is a tribe-oriented society. Its population, including the Russian-war exiles, estimated in 1981, is put at about 16.4 million, roughly comprising: Pakhtuns (60), Tajiks (34), Uzbeks (1.3), Hazaras (1.3), Aimaks (1.1), Turkmans (0.7), others, e.g. Nuristanis, Kirgezs, Qizilbash, etc. (2.6).

They have a large population of Persian-speaking people. In fact Persian is the official language of the country, though the masses in general speak Pakhtu that is their lingua franca. There is a sizeable number of Shi'ites also, albeit Sunnis form the vast majority. There are, therefore, linguistic and sectarian divisions in Afghanistan, but they are nevertheless all bound by a common entity that is Afghan; and

by a common faith that is Islam.

There is no denying that the tribal system has its own weaknesses. There are inter-tribal jealousies always at work. Petty prejudices and loyalties surface up to get the better of the larger interests of the nation as a whole. In such circumstances, what is needed is a leader who rises above clanish spirit to channel tribal sensibilities into a high tide of rational enthusiasm that should sweep away all follies that come in his way.

He should expound a righteous cause that gives the people a common zeal to sacrifice their all, even life itself, to attain their common, noble goal. The Afghans need such a man and leader to guide their long-term destiny.

PROPHET'S EXAMPLE What was the condition of Arabia when Islam made its advent? 'Allamu Shibibi Nu'mani writes, "the Arabian tribes, though gifted with great potentialities for brilliant achievements, had never been organised into a harmonious polity like a planetary system around a central luminary. The Peninsula was no doubt a single country inhabited by a single nationality, yet never had her national unity assumed a tangible form in the course of her history, and never had the land been united under a single flag. Each tribe had its own chief, just as each family had its own god. Southern Arabia was divided into a number of small principalities peopled by the Himyar, Adhwa' and Aqyal, while the north was held up by a host of tribes as Bakr, Taghlib, Shayban, Azd, Quda'ah, Kindah.

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PUBLISHED FORTNIGHTLY UNDER THE AUSPICES OF DARUT TASNIEF (PRIVATE) LTD.
On the 7th & 22nd of every month

VOL. 41

ZEEQAD 18, 1412 A H MAY 22, 1992

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انتريشيل

محلة

دارالتصنيف (برائوت) لستيد

العدد ٣

٥ و ٢٠ ذى الحجة ، ١٤١٢ هـ الموافق ٧ و ٢٢ يونيو . ١٩٩٢ م

المجلد ٤١

السبب الأساسي في ضعفنا الذي نعيشه اليوم والطريق الصحيح إلى القوة والعز :

- أن حالات السعادة والشقاء التي يمر بها الأفراد والأقوام . . .
أما تحدث بأمر الله .
- شأن معظم المسلمين في العالم ، حيث يصرخون بدموى الإيمان
بالله والرسول لكنهم يعيشون حياة للعصيان في جميع مناحي الحياة .
- حياة اللذل والاضطراب التي نعيشها إنما هي مظهر من مظاهر
للالون المجازاة الأمل .
- المراد من المؤمنين لقوم الذين يؤمنون إيماناً صادقاً بألوهية الله
لا شريك له فيها

تطبع آيات القرآن الكريم والأحاديث النبوية العظيمة
لمنفعة قرآتنا الكرام فتناشد هم أن يؤمنوا حرماتها .
من الواجب أن يتعلم التخلص من الصفحات المطبوعة
بها بالطريقة الإسلامية اللدقة . وشكراً .

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عمر عثمان رضي الله عنه قال قال رسول الله ﷺ : من مات وهو يعلم انه لا اله الا الله دخل الجنة .

(رواه مسلم)

منى الحديث ان الايمان الصحيح ضمان للمؤمن على دخوله في الجنة ولو بعد
تكميل مكافآت سوء اعماله

فخر

أَسْماءُ الْأَشْرَافِ السُّنُوفِ وَالْيَقِينِ الْإِتْرَفِيَّةِ

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أو بالانجليزية من قبل لارشرتي

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۸۲۰

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اليقين، ابن رطل إقناسا أو ترجمته
في سنة عريفه أخرى، على أن يذكر
مصدر مواد المستورة في ترجمته
معها، إلا إذا لا شيء
فإن ترجمته العرب الكرم. لا يقره
وكتاتبة العدم من المخرقة
رواسه أي سر على صلات
يقين، فوسه أي على
التدلي في كل عدد من المجلة

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مؤلف

٢٢٦٥٩٧-٩٨
٥٢٨٣٢٥

التبريد مغناطيسيا

والله وليّ المتقين

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

كَشَفَ الدُّجَى بِجَمَالِهِ

بَلَغَ الْعُلَى بِكَمَالِهِ

صَلُّوا عَلَيْهِ وَآلِهِ

حَسُنَتْ جَبِينُ خِصَالِهِ

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَعَشِيرَتِهِ بِحَدِّ دِيْنٍ مَقْلُومٍ لَكَ .

السبب الأساسي في ضعفنا الذي نعيشه اليوم والطريق الصحيح إلى القوة والعز

بقلم فضيلة الشيخ محمد منظور النعماني من جامعة ديوبند

ولذلك أمر النبي ﷺ وأمرنا على طريقة ، كما جاء في القرآن الكريم ، بما يلي :

” قل اللهم مالك الملك تؤتي الملك من تشاء وتنزع الملك ممن تشاء وتغزى من تشاء وتذل من تشاء بيدك الخير ، انك على كل شيء قدير“ . (آل عمران ، الآية ٢٦) .

إذا كنا نؤمن بهذه الآيات القرآنية ، نؤمن في الواقع بأن كل ما يكون في هذه الدنيا إنما يكون بأمر من الله . واکرام أحد بالملك والحكم ، وعلينا أحدا ، ورفع أحد بالعز ودفع آخر إلى هوة الذل ، إنما يتم من قبل الله عز اسمه ، فإنه يتعين علينا أن نعترف في شأن المصائب والصعوبات التي تنزل علينا نحن المسلمين . لماذا رمانا الله بها ، ولماذا فرض علينا الذل والاعطاش منذ قرون ، ولماذا طاشت كفتنا تجاه أقوام العالم ؟ ان الله تعالى لا يظلم أحدا يقول في كتابه المجيد :

” ان الله لا يظلم الناس شيئا ولكن الناس انفسهم يظلمون“ (سورة يونس ، الآية ٤٤) .

ويقول في موضع آخر : ” ذلك بأن الله لم يك مغيرا نعمة أنعمها على قوم حتى يغيروا ما بأنفسهم“ (سورة الأنفال ، الآية ٥٣) .

إذا كنا نحن مسلمين في الواقع لا بالاسم فاننا نؤمن بالحقيقة القرآنية لقائلة بأن كل ما يتم في هذه الدنيا ، وأن ما يمر به قوم من الأوضاع الحسنة أو السيئة ، فان ذلك كله إنما يكون بأمر الله وقضائه . ولا يمكن أن يحدث أن يريد الله لقوم عزا وسعادة ، فيصيبهم أحد بسوء وشقاء ، وأن يريد الله لأحد نعمة ورخاء ، فيبدل أحد تلك النعمة والرخاء سوءا وشقاء يقول الله عز وجل :

” وان يمسك الله بضرب فلا كاشف له الا هو وان يردك بخير فلا راد لفضله“ (يونس ، الآية ١٠٧)

” ما يفتح الله للناس من رحمة فلا ممسك لها وما يمسك فلا مرسل له من بعده وهو العزيز الحكيم“ (الفاطر ، الآية ٢) .

وبجمل القول أن حالات السعادة والشقاء التي يمر بها الأفراد والأقوام في هذه الدنيا إنما تحدث بأمر الله وقضائه ، وكل ما يحدث فيها إنما يحدث بإشارة منه .” كن“ جاء في نهاية سورة يس :

” إنما أمره إذا أراد شيئا أن يقول له كن فيكون ، فسبحان الذي بيده ملكوت كل شيء وإليه ترجعون“ (سورة يس ، الآية ٨٣) .

والذين ينفضون عهد الله من بعد ميثاقه ويقطعون ما أمر الله به أن يوصل ويفسدون في الأرض أولئك هم اللعنة ولهم سوء الدار" (الرعد/٢٥) .

وما ذكرته الآيات السالفة الذكر مع "نقض عهد الله" أو "نقض الميثاق" إنما تنفي به مخالفة أو امر الله صراحة ودونما رادع بعد الإيمان بكتابه ورسوله وبعد العهد بالتقيد بأحكامه ، كما هو شأن معظم المسلمين في العالم ، حيث يصرخون بدعوى الإيمان بالله والرسول ، لكنهم يعيشون حياة العصيان في جميع مناحي الحياة أو معظمها وهذه الحياة حياة لعنة في ضوء صراحة القرآن ، وعقابها في هذه الدنيا هو الحرمان من نصر الله ، وحياة اللذل والخزي والاضطراب .

جاء في سورة طه :

"ومن أعرض عن ذكرى فإن له معيشة ضنكا" .
(سورة طه ، الآية ١٢٤) .

عل كل فإن الرزايا والصعوبات التي هي مفروضة علينا نحن المسلمين ، وحياة اللذل والاضطراب التي نعيشها إنما هي مظهر من مظاهر قانون المجازاة الإلهي الذي أشارت إليه الآيات المذكورة . أي أن ذلك كله ناتج من أفعالنا ومن نسياننا الله عز وجل ، وهو تأديب من الله عز وجل ، حتى ننتبه لأخطائنا ونعود إلى طاعة الله . يقول تعالى :

"ولنذيقنهم من العذاب الأدنى دون العذاب الأكبر لعلهم يرجعون" (سورة السجدة ، الآية ٢١) .

فلو تناهينا عن عصيان الله ومن حياة الغفلة ، وعدنا عن طريق التوبة إلى حياة الإيمان والطاعة الإسلامية ، لما نجاونا من العذاب في الآخرة لحسب ، بل لتغيرت معاملة

فلا بد أن نؤمن بأن الرزايا التي منيها نحن المسلمون ، والذل والانهيار اللذين لحقا بنا وليس في الهند وحدها ، ولكن في أي مكان في العالم ما يعيش فيه المسلمون من التجهية السياسية والعسكرية ، وما تعاني منه حكومات المسلمين من ضعف وعجز تجاه حكومات غيرهم ، فإن ذلك كله لم يفرض علينا دونما سبب وذنب ، وعلى ذلك فإنه ليس ناشئا من قلة الوسائل المادية أو ناشئا من مسيرة خاصة للتاريخ . وإنما يتحكم في ذلك كله "قانون الجزاء" الإلهي وما ترجع إليه ذلك من قلة الأسباب المادية أو مسيرة التاريخ ، إنما هو بدوره ناتج من القانون المشار إليه

وضيح الله تعالى في مواضع عديدة في القرآن الكريم ، أن قوما يؤمنون بكتابه ونبيه ودينه وشريعته ، إذا انصرفوا عن صراط العبودية والطاعة إلى حياة العصيان ، فإنه يسلبهم نعمه ، ويحرهم نصره ورحمته الذي يكونان في الواقع روح حياتهم ثم يفقدون دائما إلى الانهيار والذل ، ولا يغير الله حالهم هذه . ما لم يغيروا موقفهم من العصيان وينحازوا للطاعة والعبودية . وتسوق فيما يلي آيات من القرآن الكريم توضح "قانون المجازاة" هذا :

"فما جزاء من يفعل ذلك منكم إلا خزي في الحياة الدنيا ويوم القيامة يردون إلى أشد العذاب ، وما الله بقادر على ما تعملون" (البقرة ، الآية ٨٥) .

ويقول في حصوص بني إسرائيل التي مكثت عهد الإيمان واحترفت عصيان أحكام الله عز وجل

"لما نقضهم ميثاقهم لعناهم" (سورة المائدة ، الآية ١٣) .

ويقول في سورة الرعد ويعطي قانونه العام :

” ان الله يدافع عن الذين آمنوا ان الله لا يحب كل
خوان كفور“ (الحج ، الآية ٢٨) .

”ولا تهنوا ولا تحزنوا وأنتم الأعلون ان كنتم
مؤمنين“ (آل عمران ١٣٩) .

وما أعطه الآيات من وعود بنصر المؤمنين واکرامهم
بالحياة الكريمة والمكانة الرفيعة ، فهو واضح وصريح .
ولكنه يجب أن نضع في الاعتبار أن المراد فيها من
”المؤمنين“ ”والذين آمنوا“ القوم الذين يؤمنون إيماناً
صادقاً بالوهمية الله لا شريك له فيها وبنبوة محمد ﷺ ،
وتوافق حياتهم هذا الإيمان . فإذا كان هناك قوم يدعون
الإيمان ولكنهم حياتهم تخالف الإيمان - كما هو حال عامة
المسلمين اليوم - فهم ليسوا مصاديق هذه الآيات ، وإنما
هم مصاديق آيات الوعيد والتهديد التي سبقناها فيها سبق ،
والتي تهدد العصاة المدعين للإيمان ، بالذل والعقاب في
الدنيا والآخرة .

ولعدم استيعاب هذه الحقيقة يزعم كثير من الناس ،
أن المسلمين بها كانت حالهم الدينية ، أحسن من غير
المسلمين ، وأحق لنصر الله على حين أن القرآن الكريم
يصرح بأن قوما يدعى الإيمان عند ما يتفوضون عهد الإيمان
من خلال سيناتهم وبخالفون أوامر الله ، فهم يعودون
مخزيين من نصر الله وعودته في معركة الحياة ، ويفرض
عليهم الذل والخزي . وما وعده القرآن من النصر والغلبة
والعلو للقوم المؤمنين ، فهو يتعلق تماماً بالذين توافقت
مواقفهم وأعمالهم الإيمان الذي يدعوهم . وهناك آيات
كثيرة أخرى توضح الصفات التي إذا انصف بها المرء
تحولت حياته إيمانية في الواقع وكل الوعود التي وعدها
المؤمنون بالنجاة والفلاح والعز والسعادة والعلو إنما يتوقف
تحققها على هذه الصفات . كما تؤكد الآيات التالية :

الله معنا ، ولأنقلنا فضله وكرمه ونصره الغيبي من بؤرة
المصائب . والمدة التي أحدهم بنا . وهناك يبدل الله عز
وجل مصائبنا نعمة ، وذلنا والمخاطباتنا عزاً وكرامة ، وضعفنا
قوة . . انه وعد الله ووجه آخر لقانون مجازاة الأعمال .
وقد أبان القرآن الكريم ذلك في تفصيل ، فأعطى في
مستهل سورة هود على لسان رسول الله ﷺ :

” انني لكم منه نذير وبشير ، وأن استغفروا ربكم
ثم توبوا إليه يمتعكم متاعاً حسناً الى أجل مسمى“ (سورة
هود ، الآية ٢-٣) .

وفي سورة هود نفسها جاء على لسان هود عليه وعلى
نبيينا الصلاة والسلام قوله لقومه :

”ويا قوم استغفروا ربكم ثم توبوا إليه يرسل السماء
عليكم مدرارا ويزدكم قوة الى قوتكم ولا تتولوا مجرمين“
(سورة هود ، الآية ٥٢) .

على كل فان القرآن الكريم قد وضح أن من قانون
الله أنه يحرم الأقوام العصاة لأوامره ونواهيه ، الصادرة
في الغلبة ، نصره ، ويصيبها بالرزايا والمكلات ، وأن
قوما اذا استغفروا وتابوا إليه وأتوا وعادوا الى الانقياد
لأوامره ونواهيه ، فإنه ينقلهم من حياة الذل وجميع
أنواع المصائب والمحن ، ويبدل ذلهم عزاً وشقاءهم سعادة .

وفي ما يل ايضاح أكثر في ضوء القرآن الكريم
لهذا الوجه الآخر من قانون المجازاة الالهى للأعمال :

وذاك موضوع خاص تناولته القرآن الكريم بخاتمة
من الأهمية ، ولا يسعنا في هذه العجالة أن نستوعب
الموضوع ، وسكتني معرض الآيات الآتية :

”وكان حقاً علينا نصر المؤمنين“ (الروم ، الآية ٤٧) .

أن جماعة ظالمة لو حاولت اخراج القوم المتقين من أرضهم ،
لأملكها الله وأحدنهم أباهما . وجاء في سورة البقرة :

” يا أيها الذين آمنوا استعينوا بالصبر والصلاة ،
إن الله مع الصابرين “ (البقرة ، الآية ١٥٣) .

وفي نهاية سورة آل عمران :

” يا أيها الذين آمنوا اصبروا وصابروا ورابطوا
واثقوا الله لعلكم تفلحون “ (آل عمران ، الآية ٢٠٠) .

هذه الآيات دلت على أن الحصول على نصر الله
وعلى النجاة والسعادة ، يقتضى الصبر والثبات وتحمل
المشاق في سبيل الحق .

وما سردنا من الآيات لحد الآن ، استوعبته الصفات
التي تشكل الحياة الإيمانية . فالجماعة التي تتصف بها تستحق
النصر الالهي غير المحسوب ، وتظل هي منتصرة في معركة
الحياة رغم قلة الوسائل والأسباب المادية . وتنهزم أقوى
القوى المعارضة لما رغم جميع اسكالياتها . ونلك الجماعة هي
جماعة الله التي تتمتع بمعونات غيبية ربانية لا تعد ما دامه
متصفا بصفاتها تلك التي أهلته للاستحقاق بنصر الله .

” ومنه يقول الله ورسوله والذين آمنوا فإن حزب
الله هم الغالبون “ (المائدة ، الآية ٥٦) .

ونثل هذا الحزب قد أعلنه الله عز وجل إعلانا
صارخا :

” وإن جندنا لم الغالبون “ (الصافات ، الآية ١٧٣) .
(المقال بقية)

وَقَفَّنا لِلّٰهِ لِمَا يَحِيطُ وَيَعْرِضُ

عَلَى حَبِيبِكَ خَيْرَ الْخَلْقِ كُلِّهِمْ
يَكُلُّ هَوًى عَنِ الْأَهْوَالِ مُقْتَحِمٌ

” فاقبلوا الصلاة وآتوا الزكاة واعتصموا بالله هو
مولاكم فمنهم المتولي ومنهم النصير “ (الحج ، الآية ١٨) .

” وقال الله إلى معكم لئن أقم الصلاة وآتيت الزكاة ،
وآمنتم برسلي وعزرتهم وأقرضتم الله قرضا حسنا “
(المائدة ، الآية ١٢) .

” ولننصرن الله مع ينصره إن الله قوي عزيز “
(الحج ، الآية ٤٠) .

دلت الآيات الكريمات أن قوما إنما يستحقون نصر
الله وتأيدته إذا آمنوا بالله ورسوله وأقاموا الصلاة وأدوا
الزكاة ، واعتصموا بالله ، وولروا رسله وأنفقوا في سبيل
الله ، ونصروا الذين بطرق أخرى .

جاء في سورة يونس :

” الذين آمنوا وكانوا يتقون لهم البشرى في الحياة
الدنيا وفي الآخرة لا تبدل للكلمات الله ذلك هو العز
العظيم (يونس ، الآية ٦٣ - ٦٤) .

وفي سورة إبراهيم :

” وقال الذين كفروا لرسولهم لنخرجنكم من أرضنا
أو لنعودن في ملتنا فأوحى إليهم ربهم لنهلكن الظالمين ،
ولنسكننكم الأرض من بعدهم ، ذلك لمن خاف مقاي
وخاف وعده “ (إبراهيم ، الآية ١٣ - ١٤) .

هذه الآيات دلت على أن القوم الذين يتصفون
بالتقوى وبالأعمال الصالحات ، يكون الله معهم ينصرهم
ويخرجهم من كل المصائب والمناصب وكذلك دلت على

يَا رَبِّ صَلِّ وَسَلِّمْ كَاثِرًا أَبَدًا
هُوَ الْحَبِيبُ الَّذِي تُرَجَى شَفَاعَتُهُ

wa yan-shu-ru rah-ma-tah.

Wa hu-wal-wa-leey-yul-ha-
meed.

29. Wa min aa-yaa-ti-hee khal-
qu-sa-maa-waa-ti wal-ar-dī

wa maa bas-sa fee-hi-maa
min daab-bah.

Wa hu-wa 'a-laa jam-lhim
i-zaa ya-shāa-u qa-deer.

RU-KOO' 4

30. Wa maa a-zaa-ba-kum-mim-
mu-see-ba-tin

fa-bi-maa ka-a-bat
ai-dee-kum

wa ya'-foo 'an ka-seer.

31. Wa maa an-tum bi-mu'-
ji-zee-na fil-arq.

Wa maa la-kum-min doo-
nil-laa-hi min-wa-leey-
yinu-wa laa na-seer.

32. Wa min aa-yaa-ti-hil-ja-waa-ri
fil-bah-ri kal-a'-laam.

and disperses His mercy.

And He is the Guardian,
the All-Praised.

29. And of His signs is the
creation of the heavens and
the earth,

and what He has spread
therein of moving creatures.

And He is Powerful over
gathering them together
when He will.

SECTION 4

30. And whatever calamity
befalls you

is due to what your (own)
hands have earned.

but He forgives many
(of them).

31. And you cannot frustrate
(Him) in the earth.

nor have you a guardian nor
a helper, besides Allah.

32. And of His signs are the
(sailing) ships like mountains
in the sea

وَيَنْشُرُ رَحْمَتَهُ

وَهُوَ الْوَلِيُّ الْحَمِيدُ

وَمِنْ آيَاتِهِ خَلْقُ السَّمَوَاتِ وَالْأَرْضِ

وَمَا بَثَّ فِيهَا مِنْ دَابَّةٍ

وَهُوَ عَلَى جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ

وَكُو ع ٤

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ

فَمَا كَسَبَتْ أَيْدِيكُمْ

وَيَعْفُو عَنْ كَثِيرٍ

وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ

وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

وَمِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majed is free from errors of printing

Mohammed Jemil

Muhammed Ismail,

Maulvi Hafiz Qari Al-Khateeb

24. *Am ya-qoo-loo-naf-ta-raa
'a-lal-laa-hu ka-zi-baa.*

*Fa-eeny-ya-sha-il-laa-hu
yakh-tim 'a-laa qal-bik.*

*Wa yam-hul-laa-hul-baa-ti-la
wa yu-hiq-qul-haq-qa
bi-ka-li-maa-tih.*

*In-na-hoo 'a-lee-mum-bi-
zaa-tis-su-door.*

25. *Wa hu-wal-la-zee yaq-ba-lut-
tau-ba-ta 'an 'i-baa-di-hee*

*wa ya'-foo 'a-nis-saiy-yi-aa-ti
wa ya'-la-mu maa taf-'a-loon.*

26. *Wa vas-ta-jee-bul-la-zee-na
aa-ma-noo wa a'-mi-lus-
saa-li-haa-ti*

*wa ya-zee-du-hum-min
fad-lik.*

*Wal-kaa-fl-roo-na la-hum
'a-zaa-bun sha-deed*

27. *Wa lau ba-sa-tal-laa-hur-
riz-qa li-'i-baa-di-hee*

la-ba-ghau fil-ar-di

*wa laa-keen-yu-naz-zi-hu
bi-qa-da-rim-maa ya-shaa'.*

*In-na-hoo bi-'i-baa-di-hee
kha-bee-rum-ba-zeer.*

28. *Wa hu-wal-la-zee ya-naz-zi-
lul-ghai-qa min-ba'-di
maa qa-na-foo*

24. Do they say: He has forged
a lie against Allah?

But if Allah willed He could
put a seal on your heart

Allah wipes out the falsehood
and vindicates the Truth
with His Word.

Indeed, He is the Knower of
what is in the hearts
(of men).

25. And it is He Who accepts
repentance from His servants

and pardons the evil deeds,
and knows what you do.

26. And He responds to (the
prayer of) those who believe
and do good deeds,

and increases for them
(reward from) His bounty

And as for the unbelievers,
for them is a severe
punishment

27. And if Allah had enlarged
the provision for His servants,

they would indeed have re-
belled in the earth,

but He sends down by (due)
measure what He wills.

Surely, He is Aware, and
Observant of His servants.

28. And it is He Who sends
down the rain after they
have despaired (of it)

أَمْ يَقُولُونَ افترى عَلَى اللَّهِ كَذِبًا

وَإِنْ يَشَاءُ اللَّهُ يَغْتَمِمْ عَلَى قَلْبِكَ

وَيَمْحُ اللَّهُ الْبَاطِلَ وَيُخَيِّطُ الْحَقَّ بِكَلِمَاتِهِ

إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ

وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُونَ

وَيَسْتَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

وَيَزِيدُ مِمَّنْ قَضَاهُ

وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ

وَلَوْ بَسَطَ اللَّهُ الذُّرْقَ لِعِبَادِهِ

لَفَغَا فِي الْأَرْضِ

وَلَكِنْ يُنْزِلُ بِقَدَرٍ مَا يَشَاءُ

إِنَّهُ بِمَا عَمِلُوا خَبِيرٌ

وَهُوَ الَّذِي يُنْزِلُ الْغَيْثَ مِنْ بَعْدِ مَا قَضَوْا

21. *Am la-hum shu-ra-k2a-u
sha-ra-'oo*

*la-hum-ni-nad-dee-ni maa
lam ya'-zarn-bi-hil-laah.*

*Wa lau laa ka-li-ma-tul-fas-li
la-qu-di-ya bai-na-hum.*

*Wa in-naz-zaa-li-mee-na
la-hum 'a-zaa-bun a-leem.*

22 *Ta-ra-z-zaa-li-mee-na mush-
fi-qee-na mun-maa
ka-sa-boo, wa hu-wa
waa-qi-'um-bi-him.*

*Wal-la-zee-na aa-ma-noo wa
'a-mu-luz-gaa-li-haa-ti fee
rau-daa-til-jan-naat.*

*La-hum-maa ya-shaa-oo-na
'in-da rab-bi-him. Zaa-li-ka
hu-wal-fad-lul-ka-beer.*

23. *Zaa-li-kal-la-zee yu-bash-shi-
rul-laa-hu 'i-baa-da-hul-la-
zee-na aa-ma-noo wa 'a-mi-
luz-gaa-li-haat.*

*Qul-laa as-a-lu-kum 'a-lai-hi
aj-ran-il-lal-ma-wad-da-ta
fil-qur-baa.*

*Wa mainy-yaq-ta-rif ha-sa-
na-tan-na-zid la-hoo fee-haa
hus-naa.*

*In-nal-laa-ha gha-foo-run
sha-koor.*

21. Or have they associates who
have laid down

for them some religion
which Allah has not
permitted?

And had not the decisive
word been already
pronounced, a judgement
would have been passed
between them.

And surely, as for the wrong-
doers, there is a painful
punishment for them.

22. You shall see the wrongdoers
in fear of what they had
earned, and it is going to fall
on them.

And those who believe and
do good deeds, shall be in
the Gardens of Paradise:

for them shall be with their
Lord whatever they wish.
This is the great bounty
(of Allah).

23. It is that of which Allah gives
glad tidings to such of His
servants as believe and do
good deeds.

Say: I do not ask of you any
reward for it but (only) love
among the kinsfolk.

And whoso earns good,
We increase for him therein
good.

Indeed, Allah is Forgiving,
Responsive.

أَمْ لَهُمْ شُرَكَاءُ سَرَعُوا

لَهُمْ مِنَ الدِّينِ مَالٌ يَدْعُونَ بِهِ اللَّهَ

وَلَوْلَا كَلِمَةُ الْفَصْلِ لَفُضِيَ بَيْنَهُمْ

وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ

تَرَى الظَّالِمِينَ مُشْفِقِينَ
فِي مَا كَسَبُوا وَهُوَ وَاقِعٌ بِهِمْ

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
فِي رَوْضَاتِ الْجَنَّةِ

لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ
مُوالِ الْفَضْلِ الْكَبِيرِ

ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ
الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ
أَجْرًا إِلَّا السُّؤْدَةَ فِي الْقُرْبَى

وَمَنْ يَقِفْ حَسَنَةً نَّزِدْ لَهُ فِيهَا حَسَنًا

إِنَّ اللَّهَ غَفُورٌ شَكُورٌ

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darul Tasneef (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ث = t ح = h ز = z ص = s ص = d ط = t ظ = z ع = ' ء = a (Jerk)
 Bold Madd Ā = ā ʾ = ʾ ʾ = ʾ Fine Madd Ā = ā ʾ = ʾ ʾ = ʾ

Part 25 I-lai-hi yu-rad-du

الجزء ٢٥

Chapter 42 Ash-shoo-raa

٤٢ - الشعراء

RU-KOO' 2 (Contd.)

18. *Yas-ta'-ji-lu bi-hal-la-zee-na
 laa yu'-mi-noo-na bi-haa.*

*Wal-la-zee-na aa-ma-noo
 maa-fi-qoo-na min-haa*

*wa ya'-la-moo-na an-na-
 hal-haqq.*

*A-laa in-nal-la-zee-na yu-
 maa-roo-na fis-saa'-a-ti
 la-jee da-laa-lim-ba-'eed.*

19. *Al-laa-hu la-tee-fum-bi-'i-
 baas-di-hee
 yar-zu-qu ma'ny-ya-sha'.*

*Wa hu-wal-qa-weer-yul-'a-
 zeez.*

RU-KOO' 3

20. *Man kaa-na yu-ree-du har-
 sad-aa-khi-ra-ti na-zid la-hoo
 fee har-sih.*

*Wa man kaa-na yu-ree-du
 har-sad-dun-yaan mi-ti-hee
 min-haa*

*wa man la-hoo fil-aa-khi-ra-ti
 min-na-seeb.*

SECTION 2 (Contd.)

18. Those who do not believe
 in it (the Hour of Judgement)
 seek to hasten it,

while those who believe in
 it remain in fear of it,

and know that it is the Truth
 (i.e. Certain).

Behold! Surely, those who
 dispute concerning the Hour
 have gone far astray.

19. Allah is Gracious to His
 servants;
 He provides sustenance for
 whom He wills;

and He is the Strong the
 Mighty.

SECTION 3

20. Whoso desires the harvest of
 the Hereafter, We give him
 increase in his harvest;

and whoso desires the harvest
 of the world, We give him
 some of it;

but he shall have no share
 in the Hereafter.

وَكُوْع ٢ (متبع)

يَسْتَعْجِلُ الَّذِينَ لَا يُؤْمِنُونَ بِهَا

وَالَّذِينَ آمَنُوا مُتَشَفِّعُونَ مِنْهَا

وَيَعْلَمُونَ أَنَّهَا الْحَقُّ

أَلَا إِنَّ الَّذِينَ يُمَارُونَ فِي السَّاعَةِ

لِئِنْ سَأَلْنَاهُمْ

أَلَّا نَبْذُلَ لَهُمْ

مِنْ بَيْنَانٍ

وَهُوَ الْقَوِيُّ الْعَزِيزُ

وَكُوْع ٣

مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ

وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا

وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ

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Phone: 5684325.*

Editor, M. M. Ansari,
Published by Syed Irshad Ali,
Printed at:
MATBA DARUT TASNIF,
Iqbal Mansion, Shahrah-e-Liaquat,
Saddar, Karachi 74400 (Pakistan)
Phone: 5686997.

some of my uniformed and sometimes stupid questions. I left New York in an arrogant huff and settled, or tried to, in Jersey.

Here I found the quiet, but where would I find the peace? Here I found out what prayer is. If you live in the same world as I do, then you know it to be a place where people eat children for breakfast, kill and rape women for lunch, and castrate men for dinner. If, in such a world where crackers sell their mothers and niggers kill their brothers, there is no need for God and prayer, then there will never be. To stop in the course of a day, run from the madness and noise, find that quiet place, pray—this is me. The place is quiet — the peace is prayer, knowing what is sad and good, knowing that, ultimately, no one matters except the Creator. With this as my armour, I go to battle with my interrogators—you.

“Why do you wear such clothes? What’s with parties? How can you marry a man you don’t know?”

To cover our beauty is modesty; it is a drag to go some place where people do all the things which you are forbidden; and I haven’t seen too many madly-in love have-known him for years marriages’ work lately, so maybe it’s time for a change. Perhaps it is advantageous, to some degree, to marry a man you have known for some time. Be that as it may.

One of the most important elements of any marriage, which Islam emphasizes, is the maintenance of peace. When such peace is unbalanced beyond resolution, the Muslim marriage is dissolved.

And what about equality? Woman does have a ‘place’, if you will. But so does man. Man must follow the Imam (leader), woman follows man, and child follows woman. We are equals in much the same way as

AL-SUNNAH

ISLAMIC MANNERS OF EATING AND DRINKING

By Akhtar Husain Hashimi

Do you eat your food with your right hand or your left hand? Do you eat it standing or sitting? Do you eat hurriedly or in a calm and composed state of mind? Do you eat offensively sounds while eating? Are your morsels big so as to make your mouth look puffed up or are they small and easily chewable? These and similar other questions would seem to be amoral, that is, outside the purview of Ethics and religion. No moral judgement could be passed on these manners since they neither do any good nor cause any harm to other human beings. They do, however, relate to culture and social etiquette and to many it would appear that religion need take no notice of them.

WAY OF LIFE

But Islam is not only a religion in the commonly understood meaning of the term; it is also a complete way of life. As such all human activity comes under its purview directly or indirectly. Since Islamic

three and four star generals. Both are leaders with rank, both respected; however, one has a little more responsibility and final say than the other. Man, in the role designed for him, is provider and teacher of woman, is the four star general. The Qur’an tells me that on Judgment Day men will be questioned about their wives, and the women about their children. Such is the question of roles in Islam—not what is, or which one, but how to.

Courtesy: Straight Path

—:o:—

culture is based on and derived from Qur’an Majeed and Sunnah of Allah’s Apostle Muhammad (Sallallahu ‘alaihi wa sallam) the questions mentioned above are closely connected with our Deen. The word of Allah and the teachings of the Holy Prophet have provided for all human beings guidance in matters of faith, for performance of religious duties like prayer, fasting, Zakaat and Hajj, for the discharge of our responsibilities towards other human beings, and about things permissible and prohibited (Halal and Haram). They also provide guidance in small matters of daily life like manners of standing, sitting, walking, talking, sleeping, awaking, bathing, personal and environmental cleanliness, etc.

AL-HADIS: Hakim-b-Hazam (Razi Allahu ‘anhu) reported: I begged of the Messenger of Allah (Sallallahu ‘alaihi wa sallam) and he gave me. Again I begged of him and again he gave me. Afterwards he said to me: O Hakim this property is surely sweet, pleasant. So whose takes it with generous mind finds blessing therein, and whose takes it with stingy mind finds no blessing therein and he becomes like one who eats but is not satisfied and the upper hand is better than the lower hand. Hakim said: I asked: O Messenger of Allah (Sallallahu ‘alaihi wa sallam) by One who sent you with truth, I shall not extend my hand after you for anything towards anybody till I leave this world. (Agreed.)

Darul 'Uloom on the pattern of the Darul 'Uloom, Deoband, India. *Maa-shaa' Allaah!* What a splendid ideal! It may be recalled that the foundation-stone of Darul 'Uloom, Deoband, was laid by a student in the premises of the Chhatte Wali Masjid under a pomegranate tree about 120 years ago on the 15th Muharram, 1292 A.H.

As gathered from the said article in *Al-Balaagh*, Dr. Muhammad Isma'il is the disciple and spiritual caliph of Hazrat Shaikhul Hadith Maulana Muhammad 'Zakaria Muhajir Madani (*Rahmatullah 'alaihi*). The Shaikh had emigrated to Madinah Munawwarah where he passed away on 24th May, 1982, after sojourning there for nine years. Throughout that period Dr. Muhammad Isma'il remained his personal physician there. Dr. Muhammad Isma'il wants to establish this religious institution at Buffalo in fulfilment of the wishes of his spiritual teacher, Hazrat Maulana Muhammad Zakaria (*Rahmatullah 'alaihi*).

Also, we learn from the same article in the "*Al-Balaagh*" that there is a custom in the United States called 'Open House' under which a function is held to commemorate the purchase of any property. It is formally shown to the visitors and a feast is held. In compliance with this tradition a function was fixed to be held on 24th November, 1991. Invitation cards were despatched to selected persons several days ahead. Incidentally the media later announced a forecast of a heavy snowfall and hailstorm for the appointed date. The idea of such forecasts is to warn the people to avoid a journey, especially long. The town of Buffalo did fall into the firm grip of the hailstorm and snowfall as had been announced. Despite such inclement weather forecast 400 men and 250 women attended the

I AM A MUSLIM WOMAN

By Rabi'a K. Jabbar

I am a Muslim woman, which in this society is easier said than done. In the old days, before I was Rabi'a, I ate Sherman's Bar-B-Que, drank Cream White Concord, smoked Panama Red, Acapulco Gold, Cheba-Cheba (I was connoisseur), wore minis, and changed by friends as often as was fashionable.

function. The most striking feature that may be mentioned here, was that separate arrangement for men and women was made at the function, which was highly appreciated by all. That was said to be the first gathering in the American history where a complete segregation of men and women was witnessed as a distinct feature. There are many Muslim organisations in America but their functions generally have mixed gatherings. Tablighi Jama'at is, however, unique in this respect because its major gatherings are invariably attended by men only.

In short, it is a matter of great rejoicing that the foundation of a Darul 'Uloom has been laid at Buffalo city from where teachings of Qur'an Majeed and Sunnah will spread throughout the expanse of the Americas. *Insha' Allaah!*

In the end we pray to Allah that He, in His Infinite Mercy, may let Dr. Muhammad Isma'il successfully accomplish his noble scheme in his lifetime and may the Darul 'Uloom of Buffalo city become a source of spreading Islam in its pristine purity as taught by Qur'an and Sunnah throughout the length and breadth of the American continents, *Alla-humma Aameen!*

Those were the simple, though not necessarily good days of my life. A baby was on the way, father gone—a consequence which seems to be inherently part of Black womanhood. Somehow I forgot to organize life. I had turned Islam over in my mind, more than once. I knew there was a God. Logic told me that if I could breathe air that I could not see, touch, or smell, then there was nothing abstract about believing in a God I couldn't see. There was never any question in my mind of returning to church. After all the hand-clapping, footstomping rocking to that old time gospel, we all went home to spend another week in Hell. My options boiled down to the Nation of Islam and the Sunni (orthodox) Muslims. My decision, then, was clear; it was orthodox Islam or nothing.

I sat facing Imam K. Ahmad Tawfiq one Friday afternoon and repeated the following: "*Ash-ha-du al-laa-i-laa-ha il-lal-laa-hu wa ash-ha-du an-na muham-madan ab-du-hoo wa ra-soo-lu-hoo...*". what does it mean? What it has come to mean in recent times is my own brand of revolution-change. Radical change—not from the outside in, but the inside out. My life has become not just another ball game, but an entirely new sport. However, the major ground rule in this sport is no cheating. Islam, in the most profound sense, is no game at all. The cheater only loses, and the winner is always right.

With the usual zeal, I began haunting Muslim bookstores, liberating library books and pestering every Muslim I met with a thousand and one questions. Unfortunately, people were not very tolerant of

too have to receive education in such an obscene environment with the obvious result that some Muslim girls have married the Hindu, Sikh, Jew and Christian boys much against the wishes of their parents. The parents are quite helpless in this regard. Evidently it is the fruit of unchecked freedom and prevalent promiscuity because the American society is practically nullifidian and the government is likewise materialistic and secular. In such an obnoxious social set-up if the parents create hindrance in the way of their children the Police intervenes and takes the children in its custody, provides them with independent lodging and boarding and meets their daily expenses at the cost of the government. Their parents are not allowed to have access to them. Even some Muslim girls of good religious families have given out-of-wedlock births. How sad it is indeed!

Such non-marital births, female-headed households and number of absentee fathers are the deplorable phenomena gaining momentum in the American society for long. Erstwhile the American population was divided into the following ethnic groups:

1. **MULATTOS :**
Offspring of a negro and an European stock.
2. **MESTIZOS :**
Offspring of a quadroon and a white.
3. **QUADROON :**
Offspring of a Mulatto and a white.
The term is extended to any analogous cross.
4. **CREOLES :**
Offspring of a pure European blood, born in America in opposition to one born in Europe.

In the wake, however, of the continual influxion in America of the people belonging to countless types of ethnic denominations from every corner of the globe and the prevalent fashion of liberty and libertinism there, under the patronage and protection of the American government, ethnic multiplicity is becoming more and more complex as well as confusing. To say more truly the public of the United States is swiftly drifting to become a jumbled mass of ethnic confusion. Muslim population is the worst sufferer there.

Had America been an Islamic country, which we hope to see within a century, there would have been a line of demarcation between the "Lawful" and "Un-Lawful" acts (*Haram* and *Halal*), with the result that such abominable ethnic blendings would not have happened. Islam, however, does not discourage or obviate inter-racial marriages under a defined code. Such permissible ethnic unions are a blessing because Islam does not prescribe ethnocentrism to its followers. On the other hand, Islam—that is the only religion approved by God for man, preaches universal brotherhood of mankind as all men and women, of any clime, colour or race, are the offspring of the same parents, Adam and Eve. It teaches that no one is superior to another by dint of colour or language. Only that person who is God-fearing, is superior to the one who does not fear God because a non-fearing person will not care to perform good and virtuous deeds. For a nobler and peaceful living Islam has given a set of rules to follow, which includes matrimonial rules as well. Compliance with these rules will stop non-marital births, absenteeism of fathers and feuds of links of blood arising out of such misdeeds.

Deeply grieved and extremely disconcerted over the horrible fate and future of their children are the Muslim families residing in the United States. They have fallen a victim to a nightmarish incubus but they are equally powerless to do anything against it. It is because they have no institution in America where they may send their children for receiving education on the Islamic pattern.

But God (Allah) is the Causer of all causes and He alone is the Hearer of the crier's cry even if it be uttered in the lowest pitch of voice unheard of by any other mortal being. He comes to the help of His most downtrodden, destitute and otherwise inarticulate persons whenever He is invoked by them earnestly. God, the Most Compassionate, the Most-Merciful, sent a philanthrope in America to remove this perplexing situation of His servants over there. The name of this philanthrope is Dr. Muhammad Isma'il.

As appears from an article written by Maulana Muhammad Mansoor Madani, New York, America, in the Urdu journal "*Al-Balagh*" for the month of April, 1992, his father, Dr. Muhammad Isma'il, has purchased a large estate in America during 1989. It is spread over an area of 10½ acres in Buffalo city near the famous Niagara Falls. The property comprises two prestigious buildings of 61 rooms of different sizes and four halls. The total price paid by Dr. Muhammad Isma'il for it was US Dollars 430,000. The property belonged to a Church at the time it was purchased.

It is very heart-easing to note that Dr. Muhammad Isma'il, the revered father of Maulana Muhammad Mansoor Madani, purchased the said property for the specific and noble purpose of establishing in it a

"....And take you the Station of Abraham as a place of prayer....". (2:125)

Thus came about the culmination of Prophet Abraham's wish and his prayer to God:

"Our Lord! Send amongst them an Apostle of their own, who shall rehearse Your Verses to them and instruct them in Scripture and Wisdom, and sanctify them, for You are the Exalted in Might, the Wise." (2:129)

There is to be 'no obscenity, nor wickedness, no wrangling in the Hajj' (2:197) commanded God. Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*), therefore, not only purged Ka'bah of the idols but soon after also eradicated the malpractices of the Days of Ignorance which we have already mentioned above. He as well barred non-Muslims from the ritual of Hajj.

SACRIFICE: Sacrifice of lawful animals is another ritual associated with the Hajj. In fact it was introduced among Muslims earlier, in the 2 A.H., but the practice has close link with a tradition of Prophet Abraham, because it is offered in memory of his sacrifice of his dear son Isma'il (*'alaihi salaam*) in fulfilment God's wish given out to him in a vision. A vivid account of this event is given in Qur'anic Chapter 37, Verses 100 to 111, which explain how God put him to test and finally ransomed him with a "great sacrifice" (Zibh 'azeem).

Sacrifice, too, is for one's own good and expression of piety, for Almighty God Himself is Indifferent and Self-sufficient. He makes it clear:

"It is not their meat, nor their blood, that reaches God; it is your piety that reaches Him" (22:37)

CONCLUSION: Islam demands

AN ISLAMIC DARUL 'ULOOM IN U.S.A.

By Syed Mahmood Akhtar

America is said to be a great country. Greatness of any country,

total surrender of man to God in prayer and sacrifice. Qur'an Majeed advised the Holy Prophet:

"....to your Lord turn in Prayer and Sacrifice." (108:2)

"Say Truly, my prayer and my service of Sacrifice, my life and my death, are (all) for God, the Cherisher of the Worlds." (6:162)

In God's scheme of things Prophet Abraham enjoys a special position God says:

"Abraham was indeed a model" (16:120)

"Say Verily, my Lord has guided me to a straight path, a religion of right, the path (trod) by Abraham the true in faith, and he (certainly) joined not gods with God." (6:161)

Let us on the occasion of the Pilgrimage (Hajj) sincerely revive, in the footsteps of Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) himself, the spirit of the noble and lofty traditions, of Prophet Abraham, upon him be peace, while we utter *Lab-bai-ka al-lan-hum-ma Lab-baik*. (Here I am, O God, here I am....).

Let us pray for the glory of Islam and spiritual and material betterment of the Muslims of the world. The Pilgrims have a special duty in this behalf, for the Messenger of Allah said about them:

"He who performs Hajj and he who performs 'Umrah are guest of Allah. If they invoke Him, He responds to them." (Ibn Majah).

however, depends not as much upon its wealth military might or scientific and technological advancements as upon the depth and stability of its moral, ethical or spiritual foundation on which the structure of its society is built and which ultimately gives a sense of direction to the attitude of its people towards the other people of the world. Judging from this angle one can find that the American society is in a morbid state of moral turpitude and ethical bankruptcy. In vindication of our assumption we would like to present some facts about the educational system prevalent there.

Education is compulsory in America up to the age of 16 years both for boys and girls. There are no separate institutions on the basis of sex. The students are taught that they are born free and freedom is their birthright. Even parents have no right to interfere in their freedom. Children are free to leave the house and meet or accompany any person at any time at their will. In case their parents create any hindrance or hold them back for any reason the children are taught to inform the Police whose telephone numbers are generally known to every grown up child. Such malefactions are a daily occurrence.

During the school periods children are imparted sex education. Its practical knowledge is provided with the help of video films. The government provides them with contraceptives and delivers lectures on their uses. Young boys and girls first make friendship. Then they get themselves clandestinely married or else they succumb to illicit temptations. Muslim children

Ka'bah, the House of God, as Qur'an Majeed explains about him:

"For me, I have been commanded to serve the Lord of this City, Him Who has sanctified it and to Whom (belong) all things: And I am commanded to be of those who bow in God's Will." (27:91)

The trials and tribulations of Prophet Abraham in the cause of God earned for him the leadership of man, but such leadership was denied then and there to those of his offspring who defied God's command and attacked His Oneness. Qur'an Majeed makes the position clear:

"And remember that Abraham was tried by his Lord with certain Commands (Kalimaat), which he fulfilled: He said: 'I will make you a leader of men'. He pleaded: 'And also leaders from my offspring?' He answered: 'But My promise is not within the reach of evil-doers'. (2:124)

Such evil-doers were definitely the people of Arabia of the Days of Ignorance who needed a stern corrective from God in order to mend their faith, manners, and morals. Islam brought such a corrective code embracing all spheres of life including the Pilgrimage (Hajj). It stood for the great revival of Prophet Abraham's traditions and extinction of the polytheistic cult and culture of the "evil-doers". For as Qur'an Majeed elucidates:

"Abraham was indeed an ummat, devoutly obedient to God, (and) true in faith, and he joined no gods with God." (16:120)

In other words, in Prophet Abraham, besides an individual self, a whole Ummat was hidden to come in the open to fight polytheistic practices and perversions. This

Ummat was at long last brought up by the teachings of Holy Prophet Muhammad (Sallallahu 'alaihi wa sallam). He came to dispel the Ignorance and to lead mankind from Darkness to Light. About him Almighty God testifies:

"An Apostle, Who rehearses to you the Verses of God containing clear explanations, so that he may lead forth those who believe and do righteous deeds from the depths of Darkness into Light—." (65:11)

APOSTOLIC MISSION When Holy Prophet Muhammad (Sallallahu 'alaihi wa sallam) appeared on the scene of Prophethood, his foremost wish naturally was to retake from the polytheist the Ka'bah, "the first House (of worship) appointed for men" (3:96) and the legacy of his forefather Prophet Abraham. For this purpose, like Abraham himself, he had to pass through many a rigorous trial. He had at the same time to fulfil certain exacting demands as per God's commands received from time to time.

Coming out of the Cave of Hira, with the Word of God in his heart and on his lips, he first mounted his campaign to mend and mould the people in order to make them accept God's Oneness (Tauheed) which was, as explained above, the very first prerequisite of taking possession of the Holy House by Prophet Abraham himself. Then he established prayer (Salaat) that "restrains from shameful and unjust deeds" (29:45).

Simultaneously, God's command was to establish the obligatory Poor-tax (Zakaat) which demanded "to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves." (2:177). However, much before the enforcement of Zakaat

regulations by way of a comprehensive system, he established Ramadan, Fasting (Saum) "so that you may (learn) self-righteousness (Taqwa)". (2:183). Then, he had to wage Holy Wars (Jihad) "in the cause of God", (4:84), to fight back those who made war (22:39), and for the defence of the Faith and safety of the Faithful.

This process went on for full twenty-one years when came the time predetermined by Almighty God for the takeover of the Holy Ka'bah by the Muslims under the leadership of Holy Prophet Muhammad (Sallallahu 'alaihi wa sallam). This was in the year 8 A.H., when Makkah fell to the believers.

ABRAHAM'S TRADITIONS:

It was now time for the revival of the tradition of Prophet Abraham, the great idolbreaker. The Sahihheen has it that on the day of the conquest of Makkah when the Holy Prophet entered Ka'bah, he saw there three hundred and sixty idols. He struck them one by one with a stick, reciting the Qur'anic verse:

"... Truth has arrived and falsehood perished, for falsehood is bound to perish." (17:81)

The way to Pilgrimage was now clear. There was not the smallest hurdle left. God's command to Prophet Abraham: "Proclaim the Pilgrimage" (22:27), now passed on to the Holy Prophet of Islam:

"... Pilgrimage thereto is a duty men owe to God, those who can afford the journey...." (3:97)

"And complete the Hajj or 'Umrah in the service of God...." (2:196)

The legacy of the forefather thus passed on to the son and the Command of God in this behalf was:

THE PILGRIMAGE (HAJJ) Revival of Abraham's Tradition

Although the people of Arabia had since long forgotten the righteousness taught by Prophet Abraham, upon him be peace, yet a distorted version of the Pilgrimage to Ka'bah was still prevalent among them. Still there was echoing the call to pilgrimage raised by him:

"Behold! We gave to Abraham

Rose and tulip grow not here,
Nor the place is enriched
with nightingale's melodies;
Yet since the maiden dawn,
Eagles and hawks wing here.
Sweet-smelling is your dust
and sparkling your water.
My magnificent Paradise is in your
curves and bends.

(Zarb-i-Keleem)

CONCLUSION: The entire Muslim world should come forward to rebuild Afghanistan to its previous glory. The Afghans themselves should rise above factions and selfish motives. The chance, if unfortunately lost, will never come again. As 'Allama Iqbal has exhorted:

The weather is favourable,
Water is plentiful,
The soil, too, is fertile.
What a tiller is the—
Who irrigates not his field?
Discover your Selfhood,
O ignorant Afghan.

(Zarb-i-Keleem)

May Allah save Afghanistan from its foreign enemies as well as from the enemies within. May He save Afghanistan from civil strife and tribal wars. May He, in His infinite mercy, put the Afghans on the Straight Path and grant them spiritual, economic, and political peace, Ameen!

—:0:—

the site of the (Sacred) House, (saying) associate not anything (in worship) with Me; and sanctify My House for those who compass it round, or stand up, or bow, or prostrate themselves (therein in prayer). And proclaim the Pilgrimage among people. They will come to you on foot and (mounted) on every kind of camel, lean on account of journeys through deep and distant mountain highways." (22: 226-27)

However, the clear stream of truth was lost in the sands of superstitions and falsehood that became the order of the day. The Arabs did continue a semblance of the ancient ritual of the Pilgrimage. Yet, to tell the truth, its form and spirit were totally overtaken and distorted beyond recognition by pervert innovations of theirs.

MALPRACTICES: God had given the site of Ka'bah to Abraham under the covenant that nothing shall be associated with Him or mix with His Oneness, but the Sanctuary itself now housed three hundred and sixty idols worshipped as Gods. God had set His remembrance as the object of the Pilgrimage, but in the precincts of Ka'bah they now sang the songs of their ancestor's glory. One of the aims of the Pilgrimage was to establish equality of mankind, yet the Quraish, out of arrogance and pride, had devised for themselves certain exclusive privileges. For example though the Pilgrims in general made a halt in 'Arafat, the Quraish would not move out of Muzdalfah as a mark of distinction. Except the Quraish and those to whom they provided cloth,

other Pilgrims — men and women — went round the Ka'bah in a state of nudity. All through the days of the Pilgrimage, 'Unrah (the lesser Pilgrimage) was prohibited although it was a preliminary to the Pilgrimage. It was permitted only after the sores of the backs of the camels mounted by the Pilgrims were healed up and the month of Safar was past. The Pilgrims took upon themselves certain altogether uncalled for abstinence practices, such as to vow to go on the Pilgrimage on foot or in complete silence. They would abstain from riding the sacrificial camels under any circumstances. They would go round the Ka'bah like animals putting reins on their noses. During the days of the Pilgrimage, they would not use the doors to enter into their houses but, instead, climb over the hind walls for this purpose. They would smear doors and walls with the blood of their sacrificed animals. It was a pity that the clouds of ignorance were the thickest over the very House of God.

ADVENT OF ISLAM: Prophet Abraham had initiated the religion of Oneness of God, that is Islam, but God had purposed its fulfilment and perfection under the apostolate of His last Prophet, Muhammad (Sallallahu 'alaihi wa sallam). From the very beginning of his ministry, therefore, he had the urge to set out in search of the lost truth and for its restoration.

The fundamental postulates of Islam comprise affirmation of Oneness of God (Tauheed), establishment of Prayer (Salaat), payment of obligatory poor-tax (Zakaat), observance of Fasting (Saum), and performance of the Pilgrimage to Makkah (Hajj). Hajj, in fact, combines in itself the essence of Islam as a whole. It will be noted that the Holy Prophet linked Islam with the

In the name of Allah, the All-Compassionate, the Most-Merciful

Thoughts on Re-Making of Afghanistan

II

IN CONNECTION with the Afghan situation, in our previous issue we dealt with the prevailing tribalism in that country. We gave the example of Arabia at the time of advent of Islam and the achievement of Holy Prophet Muhammad (Sallallahu 'alaihi wa sallam) in welding them into a compact single community. Let us now turn to Qur'an Majeed.

AL-QUR'AN: The Book of Allah is very clear on the status of mankind, the purpose of tribes, the benefit of reconciliation and the need of unity among believers. It says:

"Mankind was but one nation but differed later). . . ."

(10:19)

"O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes so that you may know each other (not that you may despise each other). . . ." (49:13)

"Call to mind when you were a small (band), despised through the land, and afraid that men might despoil and kidnap you; but He provided a safe asylum for you, strengthened you with His aid, and gave you good things for sustenance. that you might be grateful." (8:26)

"Be not like those who are divided amongst themselves and fall into disputations after receiving clear Signs: For them is a dreadful penalty on the Day. . . ." (3: 105-106)

"And hold fast, all together,

by the Rope of Allah, and be not divided among yourselves, and remember with gratitude Allah's favour on you; for you were enemies and He joined your hearts in love, so that by His Grace, you became brethren, and you were on the brink of the Pit of Fire, and He saved you from it. . . ."

(3:103)

"... Whosoever holds firmly to Allah will be shown the Straight Path." (3:101)

"If two parties among the Believers fall into a quarrel, make you peace between them. . . ."

(49:9)

In these Qur'anic verses are the Divine guidelines for the Ummah which squarely apply to the present Afghan situation. They make it clear how and to what end they should conduct themselves to defuse tension of fighting one another and in its place to bring about a state of peace with honour and mutual tranquillity.

KABUL: Kabul, the capital of Afghanistan, has suffered most from the ravages of war. It is a beautiful spot having a charm all its own. It was Moghul Emperor Babur's most loved place. Quoting from Sir Olaf Caroe, "Babur always loved Kabul, and gives ecstatic descriptions of the scene and the peace of heart he knew there. In climate he thought it had no peer, and he speaks with delight of its many gardens threaded by perennial streams, on their banks chenars yielding a grateful shade. It was in such a spot that he arranged for his body to be laid, and his

tomb is to be seen there today, an evening's stroll from the city, upon a gentle eminence sloping down till it merges imperceptibly in the green and spreading landscape, laced with poplar-lined avenues which lead the eye to the traceries of the distant Paghman snows. Nothing grandiose—a modest marble shrine set in a delicious spot, shadowed by chenars and the arguman trees Babur describes with such contentment: 'At the time when the arguman blossom begins to blow, I do not know that any place in the world is to be compared with it.' (The Pathans, OUP, p 153)

This is how Babur, a Turk born in Farghana who founded the great Moghul Empire in India, reacted to Kabul and wished his mortal remains to be buried there. And what has the war done to this Kabul? It has destroyed much of its beauty under volleys of deadly rockets. Kabul today poses a challenge for the restoration of its glory — and that needs peace and a sense of recovery from the madness of war. On Kabul's recovery depends the recovery of Afghanistan itself.

PATRIOTISM: The common Afghans are a simple, sensitive, and self-respecting folk, gifted with a deep sense of impassioned patriotism. 'Allama Iqbal gives a glimpse of it under reflections of Mehrab Gul Afghan who wails:

O my home among the hills!

Were I to leave you,

Where do I go?

Among your rocks is interred the mortal dust of my forefathers.

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PUBLISHED FORTNIGHTLY UNDER THE AUSPICES OF DARUT TASNIF (PRIVATE) LIMITED
the 7th & 22nd of every month

VOL. 41

ZILHIJJA 5 and 20, 1412 A.H. JUNE 7 and 22, 1992

No. 3 and 4

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٥ و ٢٠ محرم الحرام ١٤١٣ هـ الموافق ٧ و ٢٢ يوليو ١٩٩٢ م

المجلد ٤١

آثار قدرة الله في الكون :

- إن في خلق السموات والأرض واختلاف الليل والنهار لآيات
لأولي الأبصار - القرآن الكريم -

- لقد أيقظ القرآن الفكر ونبه العقل إلى أنه لا بد لهذا الكون من
خالق -

- إن القرآن بلغت أنظار المسلمين إلى آثار قدرة الله في الأرض -

السبب الأساسي في ضعفنا الذي نعشه اليوم والطريق الصحيح إلى القوة
والعز :

- وقد وعد الله عز وجل بنصره الجماعة المؤمنة التي تعيش الحياة
الإيمانية -

تطبع آيات القرآن الكريم والأحاديث النبوية المقتضية
للمنفعة قرآنا الكرام فتناشدهم أن يؤمنوا بحرماتها
من الواجب أن يتم التخلص من الصفحات المطبوعة
بها بالطريقة الإسلامية الدائقة . وشكراً .

والله اعلم بالصواب

آثار قدرة الله في الكون

الحمد لله الذي هدانا لهذا وما كنا لنهتدى لولا أن هدانا الله .

فإن هذا الوجود بنظامه الدقيق ، وما فيه من من لا يتخلف ، ونماصك لا يقبل الضحك ، لأكرم
دليل على وجود الخالق سبحانه وتعالى ، وعلى أنه إله واحد لا شريك له .

إن هذا الكون الفسيح : مع أراض وسماء ونجوم وكواكب ، وشمس وقمر ، وجبال وبحار ، لا يمكن أن يوجد ذلك وحده بدون موجد ، بل لابد له من صانع حكيم ومقدر عليم ، هو الله جل وعلا .

لَفَسَ الظَّارِ الْمُهَادِ إِلَى مَا فِي هَذَا الْكَوْنِ مِنْ أَسْرَارٍ وَأَيَّاتٍ
تَدُلُّ عَلَى وَجُودِ الْخَالِقِ سُبْحَانَهُ وَتَعَالَى وَعِلُّ قُدْرَتِهِ .

السبب الأساسي في ضعفنا الذي نعيشه اليوم والطريق الصحيح إلى القوة والجز :

(متبع من العدد السابق)

وجعل القول أن وجود الله هذه ليست لقوم يطلق على لسانهم اسم "المسلمين" وإنما هي لقوم يعيش الحياة الإيمانية والصفات الإيمانية وهذه القوم سارية المفعول ليوم القيامة ، وتاريخ العالم البشري يشهد بأن قوماً قد حلوا الصفات الإيمانية في أي عصر أو مصر فأنهم فازوا بنصر الله دائماً في معارك الحياة ، ورغم قلة العدد والعدد انصروا على أقوى الجيوش المسلحة لأعدائهم ، وكل قوة أو دولة حاولت أن تنال منهم وتبدهم ، بادت هي مع الأرض . ولك هي شهادة القرآن :

"وكم من فئة قليلة غلبت فئة كثيرة باذن الله" (البقرة ، الآية ٢٤٩) .

أشهرت الآية بما تحققت مع الغلبة لفئة قليلة العدد على فئة كثيرة العدد ، في الزمن الغابر ، وقد تحققت وعد الله بالنصر لأمة محمد ﷺ عند ما كانت متصفة بالإيمان الواقعي ، بصورة يبرهنها كل مع أم بالتاريخ الإسلامي .

على كل ، فإذا توكلنا بالقرآن الكريم ، وإذا لا نهمل لتاريخ الإسلام كلها ، يجب أن لا نشك في أن جماعة لو اتصفوا بالصفات الإيمانية وعاشت الحياة الإيمانية ، فهي تتطلب حل مشاكل الحياة ومشاكلها رغم قلة الوسائل والإمكانات ، وتحتل مكانة مرموقة وعزا وكرامة في الحياة ، والله لحقيقة مؤكدة ، لأنها وعد الله وسنته ولا نهد لسانه لهدبلا .

فلنذكر : أن المشكلات والمصائب التي يواجهها المسلمون منذ مدة طويلة ، والداء والمهانة التي يعانونها منذ زمان ، والضعف والعجز الذي يعيشونه بالقياس إلى أسم العالم كلها . . قد يكون الطريق إلى إزالة هذه الحالة أن نتخذ نفس التدابير السياسية والمادية التي تتبناها الأقوام في العالم .

ولا ننسى أنها هي كذلك إحدى الطرق التي يسلكها معظم الأمم والأقوام في العالم ، كما يتبعها منذ مدة غير قليلة المسلمون في شتى أرجاء الدنيا .

لكم بدوركم لا تشكون في أن النجاح الكامل في هذه الطريق مرهون بأن لا تكون مجهوداتكم وتدابيركم سديدة وموجهة إلى الجهة الصحيحة فحسب بل يجب أن تكون أقوى وأكثر من المحاولات والتدابير المتأولة . والذين درسوا أمثال هذه القضايا يعلمون أن القانون التكويني الإلهي لعام غير حيادي للغاية وأن الغلبة والانتصار في المعارك المادية ذات الاعتماد على الوسائل والإمكانات المادية إنما ينحتم للطرف الأقوى الأرجح الأحسن تدبيراً .

فلو كنتم ترجو النجاح في معارك الحياة على الطريق السالف الذكر بتعبين حليكم أن تكون أكثر قوة وتديراً مع غيركم من القوى التي تتجاهلك . ومع الواضح أن ذلك غير مرجو كلها في الظروف الراهنة ، على أن مصائبنا ومذلاتنا وضعفنا وهو لنا ، إذا كانت ناشئة من سيئاتنا آمهائنا ومعاصينا - كما هو مؤكد في ضوء القرآن - فإن مساعدتنا وتدابيرنا ستعجز بالفشل مهما كانت قوية ، ما لم نؤكد لنجوتنا مع غضب الله وعقابه على طريق الانابة والتوبة وإصلاح السيرة وتطهير السيرة .

وخلاصة القول أن النجاة من الرزايا والمحن في هذه الدنيا والوصول إلى النجاة والكرامة فيها ، إحدى الطرق

وقد هما رجل جنودهم ويذكرون في خلق السموات والأرض
ربنا ما خلقنا هذا باطلا سبحانه فمنا عذاب النار . . .
(سورة آل عمران آية : ١٩٠-١٩١) .

ويقول سبحانه :

«إن في اختلاف الليل والنهار وما خلق الله في السموات
والأرض لآيات لقوم يتقون» (سورة يونس آية : ٦) .

لقد ايقظ القرآن الفكر ، ولله العقل إلى انه لا يلد لهذا
الكون مع خالق ، وأن الأشياء لا توجد بذاتها ، كما يزعم
الملاحدون والماديون .

وفي ذلك يقول سبحانه :

«أم خلقوا من غير شيء أم هم الخالقون . . أم
خلقوا السموات والأرض . . بل لا يوقنون» (سورة
الطور آية : ٣٥-٣٦) .

ويقول سبحانه :

«أم خلق السموات والأرض وأنزل لكم من السماء
ماء فأنبتنا به حدائق ذات بهجة ما كان لكم أن تنبتوا
شجرها . إله مع الله ؟ هل هم قوم يعدلون . . أم جعل
الأرض قرارا وجعل خلالها أنهارا ، وجعل لها رواسي
وجعل بين البحرين حاجزا ؟ إله مع الله ؟ هل أكثر من
لا يعلمون . . أم يحب المضطرون إذا دعاه وبكشف السوء
ويحبكم خلفاء الأرض ؟ إله مع الله ؟ قليلا ما تذكرون
. . أم يهديكم في ظلمات ليل والبحر ومن يرسل الرياح
بشرى بين يدي رحمة ؟ إله مع الله ؟ تعالى الله عما
يشركون . .

أم يبدأ الخلق ثم يعيده ومن يرزقكم من السماء
والأرض ؟ إله مع الله ؟ قل هاأنذا برهانكم إن كنتم
صادقين ، (سورة النمل الآيات : ٦٠-٦٤) .

أدلة على وجود الخالق :

أن قضية الإيمان بوجود الله سبحانه ، وأنه هو
موجد هذا الكون واليهيئ عليه أمر ضروري ، وشعور
فطري في نفس كل كائن . ولهذا لما سئل الاعرابي فقل
له : كيف عرفته ربك ؟

قال : «الأثر يدل على المسير ، والهمزة تدل على
الهييم ، فسواء ذات أبراج ، وأرض ذات فجاج ، وبحار
ذات أمواج ، الا يدل ذلك على اللطيف الخبير ؟

إن القرآن يلفت أنظار المسلمين إلى آثار قدرة الله
في الأرض ، وما تنبت من ثمرات مختلفا ألونها واشكلا
ومذاقها ، وكلها تسقى من ماء واحد ، ولكنها تختلف
طعما ولونا وشكلا :

«وفي الأرض قطع معجاورات وجنات من أعناب
وزرع ولحميل صنوان وغير صنوان . . يسقى بماء واحد
ولفضل بعضها على بعض في الأكل . . أن في ذلك لآيات
لقوم يعقلون» (سورة الرعد آية : ١٤) .

كما يلفت نظر المكلفين بيوم الدين ، والمتكرين
لحساب والجزاء يوم القيامة ، بأن الذي خلقهم من العدم
قادر على إحداثهم ، والذي ينبت الزرع ولو شاء لمعه
حطاما ، وهو الذي ينزل الماء من السماء ، ولو شاء
لمعه لمحا أجاجا لا يستساغ شربه ، وهو الذي خلق
الشجرة التي تستخرج منها النار ، على الطريقة البدائية
عد العرب ، وهي احتكاك فرع من شجرة ، بفرع آخر
من شجرة أخرى .

(المقال بقية)

نصر الله . وللك فان الذين يجرون هذه الطريق يحققون
النجاح باذن الله ونصره ولو كانت وسائلهم وتدابيرهم
أقل من وسائل الأعداء وتدابيرهم .

الطريق الأولى هي طريق الماديين الغافلين عن الله ،
والطريق الثانية هي طريق الأنبياء وأتباعهم والنجاح في
الأولى معقود بأن تكون وسائلنا ومساعدتنا وتدابيرنا أصح
وأقوى من كل جهة من وسائل الأمم وتدابيرها . وذلك
شيء لا أمل فيه نظرا لظروفنا الحالية . والطريق الثانية
تقضي بنجاحنا اذا حملنا الصفات الایمانية وزججناها الى
واقع العمل بها كانت وسائلنا وتدابيرنا أصح من
وسائل الأعداء وتدابيرهم .

وأكثر من ذلك أن النجاح الذي قد تحققه على
الطريق الأولى لا يضمن لنا الا بعض الخلاص من بعض
معاناتنا في هذه الدنيا الفانية وحدها ويبقى أمر الآخرة
على حاله ويخشى أن نعود محط غضب الله اذا لاحظنا السير
على الطريق الأولى التي نختارها ونحن متأكدون من كونها
طريق الضالين والمغضوب عليهم . ولكننا لو سلكتنا
الطريق الثانية فسنسعد قبل النجاح في هذه الدنيا برضا الله،
وسنستحق باذن الله النعيم المقيم في الجنة الباقية التي
لا تساوى أية نعمة منها الدنيا كلها بجميع نعماتها وبإيتنا
ندرك قيمة رضا الله وحقيقة غضبه والفرق بين الدنيا
والآخرة والجنة والنار !

لها أمانا نحن المسلمين في طريق التدابير والمحاولات
المادية التي ، لا أمل فيها كتجارب فيها يبدو ، حيث أن
للمسلمين في شئ أرجاء المعسورة يسلكونها ولكنهم لم
يتمكنوا من تحقيق امتياز بين الأمم العالم . بل انك لو
درست أسباب انحطاط المسلمين ، لعلمت أن المسلمين
لا يزالون يفقدون الكثير الكثير ولا يمدون شيئا منذ أن
انصرفوا عن جادتهم للصراحة الى طرق الأمم العالم المادية ،
مها زعموا من أجل نصر نظرهم أنهم فازروا بشيء ولم
يلفوا شيئا .

والطريق الثانية لدينا هي طريق الأنبياء عليهم السلام
والذين أبعدهم بأحسان ، التي تنضح مع الآيات القرآنية
ومع أسوة الأنبياء عليهم السلام . وهي أن لا نحبر المساعي
المادية حاسة ماله في الماله وإنما يجب أن نؤمن بأن المشقة
الإلهية ونصر الإلهي هما لفعلا أصلا ، وقد وعد الله عز
وجل بنصره للعبادة المؤمنة التي تعيش الحياة الایمانية .

لنوجب أن نسعى جهودنا لنشر الحياة الایمانية في
قومنا ، وأن نتخذ ذلك هدفنا الحقيقي في ضوء الأمر الإلهي
ونعالجهم الأنبياء عليهم السلام ومع منطلقات هذا الهدف
الأساسي ينبغي أن نتخذ التدابير السياسية للخلاص من
المصائب والمشكلات والحصول على القوة والمنعة والعزة وأن
لنقى بالله أنه سينجح تدابيرنا وجهودنا إنما هي الطريق
الثانية التي لا يكون عمادها لتحقيق النجاح المجهودات
والتدابير المادية وحدها ، وإنما يكون الاعتماد أصلا على

وَقَفْنَا لِلَّهِ لَمَّا يُحِبُّ وَيَرْضَى

عَلَى حَبِيبِكَ خَيْرُ الْخَلْقِ كُلِّهِمْ
لِكُلِّ هَوٍّ مِنَ الْأَهْوَالِ مُفْتَحِبٌ

يَا رَبِّ صَلِّ وَسَلِّمْ كَأَمَّا أَبَدًا
هُوَ الْحَبِيبُ الَّذِي تَرَجَّى شَفَاعَتَهُ

- ja-maa ta-hoo min sa-beel.*
- 47 *Is-ta-jee-boo li-rab-bi-kum-*
- min qab-li ainy-ya'-ti-ya*
yau-mul-laa ma-rad-da
la-hoo mi-nal-laah.
- Maa-la-kum-mim-mal-ja-*
eeny-yau-ma-i-zinw-
- wa maa la-kum-min-na-keer.*
48. *Fa-in a'-ra-ḡoo ja-māa ar-*
sal-naa-ka 'a-lai-hum
ha-jee-zaa.
- In 'a-lai-ka il-lal-ba-laagh.*
- Wa in-nāa i-zaa a-zaq-nal-*
in-saa-na min-naa rah-ma-
tan ja-ri-ha bi-haa.
- Wa in tu-sib-hum saiy-yi-a-*
tum-bi-maa qad-da-mat
at-dee-him
- ja-in-nal-in-saa-na ka-foor.*

for him there is no way out.

- 47 Respond to (the command of) your Lord

before there comes from Allah a Day for which there is no averting.

There shall be no refuge for you on that Day,

nor shall you be in a position to deny (your sins).

- 48 But if they turn away, (then know that) We have not sent you as a guardian over them;

you have only to convey (the message).

And surely when We let man taste mercy from Us, he rejoices therein.

and if evil befalls them for what their hands have forwarded afore,

then surely man is ungrateful

فَمَا لَهُ مِنْ سَبِيلٍ

إِسْتَجِيبُوا أَمْرَ رَبِّكُمْ

مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنَ اللَّهِ

مَا لَكُمْ مِنْ مَلْجَأٍ يَوْمَئِذٍ

وَمَا لَكُمْ مِنْ تَكْذُوبٍ

فَإِنْ أَغْرَضُوا فَأَمَّا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِظًا

إِنْ عَلَيْكَ إِلَّا الْبَلَاغُ

وَرَأَى إِذَا أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً فَحَدِّثًا

وَأَنْ تُصِيبَهُمْ سَيِّئَةٌ يُمْسِكُهُمْ فَكَذَّبُوا بِأَيْدِيهِمْ

فَإِنَّ الْإِنْسَانَ كَفُورٌ

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammed Ismail

Muhammad Ismail,

Maulvi Hafiz Qari Al-Khateeb

U-lā-i-ka la-hum 'a-zaa-bun
a-leem

- 43 Wa la-man ṣa-ba-ra wa
gha-fa-ra

in-na zaa-li-ka la-min
'az-mil-u-moor.

RU-KOO' 5

44. Wa mainy-yuḍ-li-lil-laa-hu
fa-maa-la-hoo minw-wa-
leey-yim-mum-ba'-dih

Wa ia-raz-zaa-li-mee-na
lam-maa ra-a-wul-'a-zaa-ba
ya-qoo-loo-na

hal i-laa-ma-rad-dim-min
sa-beel.

- 45 Wa ia-raa-hum yu'-ra-doo-na
'a-lai-haa

khaa-shi-'ee-na mi-naz-zul-li
yan-zu-roo-na mun ṣar-fin
kha-feeyy.

Wa qaa-lal-la-zee-na
aa-ma-nōo

in-nal-khaa-si-ree-nal-la-zee-
na kha-si-rōo an-fu-sa-hum

wa ah-lee-him yau-mal-
qi-yaa-mah.

A-lāa in-naz-zaa-li-mee-na
lee 'a-zaa-him-mu-qeem

- 46 Wa maa kaa-na la-hum-mun
au-li-vāa-a van-su-roo-na-
hum-mun doo-nil-laah.

Wa mainy-yuḍ-li-lil-laa-hu

For them is a painful
punishment.

- 43 And whoso endures patiently
and forgives

surely, this indeed, is of the
acts of resolution.

SECTION 5

- 44 And whomsoever Allah lets
go astray, there is no friend
for him thereafter

And you shall see the wrong-
doers say, when they behold
the punishment:

Is there any way of return?

- 45 And you shall see them
being exposed to it
(the Hell-Fire),

downcast with shame,
looking with furtive glances

And those who believe
shall say

Truly, the losers are those
who have lost themselves

and their kinsfolk on the Day
of Resurrection

Beware! The wrongdoers are
in a lasting punishment

- 46 And for them there shall be
no friends to help them,
beside Allah.

And whomsoever Allah lets
astray

أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ

وَلَمَنْ صَبَرَ وَغَفَرَ

إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ

وَكُو ع ٥

وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ وَلِيٍّ مِّنْ بَعْدِهِ

وَتَرَى الظَّالِمِينَ لَمَّا رَأَوْا الْعَذَابَ يَقُولُونَ

هَلْ إِلَى مَرَدٍّ مِّنْ سَبِيلٍ

وَتَرَاهُمْ يُعْرَضُونَ عَلَيْهَا

خُشُوعِينَ مِنَ اللَّهِ
يَنْظُرُونَ مِنْ طَرَفٍ خَفِيِّ

وَقَالَ الَّذِينَ آمَنُوا

إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ

وَأَهْلِيَهُمْ يَوْمَ الْقِيَامَةِ

أَلَا إِنَّ الظَّالِمِينَ فِي عَذَابٍ مُّقِيمٍ

وَمَا كَانَ لَهُمْ مِنْ أَوْلِيَاءٍ يَنْصُرُوهُمْ
مِّنْ دُونِ اللَّهِ

وَمَنْ يُضِلِلِ اللَّهُ

37. *Wal-la-zee-na yaj-ta-nu-boo-na*

ka-baa-i-rat-is-mi wal-fa-waa-hi-sha

wa i-zaa maa gha-di-boo hum yagh-fi-roon.

38. *Wal-la-zee-nas-ta-jaa-boo li-rab-bi-him wa a-qaa-mu-sa-laa-ta*

wa am-ru-hum shoo-raa bai-na-hum

wa mun-maa ra-zaa-naa-hum yun-fi-qoon.

39. *Wal-la-zee-na i-zaa a-saa-ba-hu-mul-bagh-yu hum yan-ta-gi-roon.*

40. *Wa ja-zaa-u saiy-yi-a-tin saiy-yi-a-tum-mis-lu-haa.*

Fa-man 'a-faa wa as-la-ha fa-aj-ru-hoo 'a-lal-laah.

In-na-hoo laa yu-hib-buz-zaa-li-meen.

41. *Wa la-ma-nin-ta-sa-ra ba-da zul-mi-hee fa-u-laa-i-ka maa 'a-lal-him min sa-beel.*

42. *In-na-mas-sa-bee-lu 'a-lal-la-zee-na yag-li-moo-nan-naa-sa*

wa yab-ghoo-na fil-ar-di bi-ghat-ri-haqq.

37. And those who shun

the major sins and indecencies,

and when they are angry they forgive;

38. And those who respond to (the command of) their Lord and establish the prayer,

and whose affairs are conducted by counsel among them,

and who expend from what We have provided them;

39. And those, who seek to defend themselves when a wrong afflicts them;

40. The reward of an evil is an evil similar to it;

but whoso forgives and makes peace his reward falls on Allah.

Surely, He does not like the wrongdoers.

41. And certainly whoso defends himself after wrong was done to him, no way (of blame) lies against (such of) them.

42. Surely, the way (of blame) lies against those who oppress mankind

and commit aggression in the earth without justice;

وَالَّذِينَ يَجْتَنِبُونَ

كَبِيرَ الذُّنُوبِ وَالْفَوَاحِشِ

وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ

وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ

وَأَمْرُهُمْ شُورَى بَيْنَهُمْ

وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنْصَرُونَ

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا

فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ

إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ

وَلَمَنْ أَنْصَرَ بَعْدَ ظُلْمٍ فَأُولَئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ

وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darul Tasnif (Private) Limited, serially since 7th June, 1976

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows.

ث = q ح = h ج = z ص = s د = d ط = t ظ = z ع = ' ء = L (Jerk) آ = aa إ = ee أ = oo كى = oo

Bold Madd Bold Bold Bold Fine Madd Bold Bold Bold Bold

Part 25 I-lai-hu yu-rad-du

٢٥ - اليه يرد

Chapter 42 Ash-shoor-rau

٤٢ - الشورى

RU-KOO' 4 (Cont)

33. Eeny-ya-sha' yus-kr-nir-ree-ja

ja-yaz-lal-na ra-waa-ki-da
'a-laa zah-rih.

In-na fee zaa-li-ka la-aa-yaa-
tul-li-kul-li sab-baa-rin
sha-koor.

34. Au yoo-biq-hun-na bi-maa ka-sa-boo

wa ya'-fu 'an ka-seer.

35. Wa ya'-la-mal-la-zee-na
yu-jaa-di-loo-na fee aa-
yaa-ti-naa maa la-hum-
mim-ma-hees.

36. Fa-maa oo-tee-tum-min shai-in

fa-ma-taa-'ul-ha-yau-tul-
dun-yaa.

Wa maa 'in-dal-laa-hi kha-
runn-wa ab-qaa lil-la-zee-na
aa-ma-noo

wa 'a-laa rah-bi-hum
ya-ta-wak-ka-loon.

SECTION 4 (Contd)

33. If He wills, He calms down the wind,

then they (the ships) remain still on its back (surface).

Surely, in this are signs for every persevering, grateful person.

34. Or He may wreck them for what they (the people) have earned (of sins).

yet He forgives many (of the sins).

35. And those who dispute concerning Our signs, should know that there is no refuge for them

36. So, whatever you have been given (by Allah) of anything

is (only) a provision of the worldly life

and what is with Allah, is better and more lasting for those who believe,

and put their trust in their Lord,

و ك و ع ٤ (متبع)

إِنْ يَشَاءُ يُسْكِنِ الرِّيحَ

فَيُظِلُّنَ رَوَاكِدَهُنَّ عَلَى ظَهْرِهِ

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَاكِرٍ

أَوْ يُوقِدْهُمْ مِّمَّا كَسَبُوا

وَيَعْفُ عَنْ كَثِيرٍ

وَيَعْلَمُ الَّذِينَ يُجَادِلُونَ فِي آيَاتِنَا

مَأْلُوفٍ مِّنْ قَبْلِئِهِ

فَمَا أُوتِيتُمْ مِنْ شَيْءٍ

فَمَتَاعُ الْحَيَاةِ الدُّنْيَا

وَدِّعْهُنَّ إِنَّ خَيْرَ مَا لِلَّذِينَ آمَنُوا

وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ

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Editor, M. M. Ansari,
Published by Syed Irshad Ali,
Printed at:
MATBA DARUT TASNIF,
Iqbal Mansion, Shahrah-e-Liaquat,
Saddar, Karachi 74400 (Pakistan)
Phone: 5686997.

ned by Prophet Muhammad (*Sallallahu 'alaihi wa sallam*). Prophet is quoted in one of his oral traditions saying that, "Whoever kills anyone of the people of the Book will not inhale the fragrance of paradise." The Christian Community of Najran under Prophet's protection thrived. Prophet is quoted as saying that, "If anyone encroaches upon their right, I myself shall be his enemy."

Islam has never been interested in making proselytes. The concept of 'Jihad' and 'Jazia' has frequently been criticised, but one should not forget that the Prophet lived in a world where law of the jungle ruled. There was no state which guaranteed them its institution and secure existence to its citizens. Under such circumstances, Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) could not renounce the right of self-defence.

The expansionist spread of Islam was not a forced conversion of the subdued people. Orientalist, C.H. Becker, emphasises that, "It did not occur to the Muslims at all in the beginning to convert the subjected people." Scholars like Hugo Winkler, Leone Ceatani and C.H. Becker have convincingly proved that everywhere the subjected people enjoyed free exercise of their religion without any doubt. The treatment of the Jews by Islamic society cannot be considered as harsh.

It was under Islamic rule in Spain that medieval Judaism, against which an unscrupulous war of extermination had been previously waged by Orthodoxy, experienced its greatest flowering where its greatest philosopher, Rabbi Moshe Ben Maimon, taught. Bertrand Russell recognises that the "Calipate" was distinguished by free thinking latitudinarianism while the Christians remained fanatical.

From the beginning, followers of Muhammad showed themselves tolerant in their dealings with conquered Christians, and to this tolerance—which was in strong contrast to the persecuting zeal of the catholic church—the ease of the conquest and the stability of the empire were mainly due.

The spirit of tolerance and indulgence practised by Islamic rulers in Spain is a well-known historical fact. Famous historian, Sigrid Hunke, describes the end of the Islamic era in 15th century Spain when under catholic dominion, the spirit of tolerance and indulgence were over. Under Archbishop, Juan Ximenez, the Muslims and the rest of the flowering culture sank in a sea of terror in which waves of religious fanaticism devoured everything. Every time they expressed their faith, every time they used their language, every word, every song, they were sent to the galleys, prosecuted and even burnt alive. Whatever the conquering purpose had not destroyed amongst the treasures of Arabic science and poetry, was dragged out and huge piles were thrown into the flames. Who can forget the mass expulsion and devastation of the most flourishing part of the world in a short span.

Islamic history reveals itself as a protector of the weak. During the middle ages when Emperor Leo had the Jews baptised by force, Spanish Jews sought protection from Turkey at the end of the 15th century. To accuse Islam as an intolerant religion is at variance with the teachings of Qur'an.

Islam has produced one of the most remarkable scientific traditions of any pre-modern civilisation—the astronomical writings of Al Farghani or Nasiruddin Touse, the geodetical, and geological works of

Al Biruni, the medical and pharmacological text of Al Razi or Ibn Sina; the optical study of Ibn Al Haytham, or the mathematical studies of Ghiyasuddin, Jamshid Kashani, or the algebra of Jabir Ibn Hayyam, and alchemical treatise of Khayyam are major achievements of Islam to science and civilisation.

The ignorance of history of Islam and misrepresentation of Islamic revival as some kind of dogma which threatens the world peace is a short-sighted attitude of critics of Islam. The political reawakening of the Islamic world should not be confused solely with the extremist attitudes of fundamentalism. To slap the desire of a Muslim with the slogan of "extremism" is injustice to the cause of mankind. Freedom for everybody and malice towards none should be the notion of humankind. One can't separate peace from freedom because no one can be at peace unless he has his freedom.

—Courtesy: DAWN

AL-HADIS: Abu Hurairah (*Radi Allahu 'anhu*) reported that the Messenger of Allah (*Sallallahu 'alaihi wa sallam*) said: Whoso takes loan of the properties of men intending to pay it back. Allah gives him means to pay it, and whoso takes loan intending to destroy it, Allah will destroy him on its account. —Bukhari.

AL-HADIS: Ibn Omar (*Radi Allahu 'anhu*) reported: They (people) used to purchase foodgrain in a place confronting the market and sell it also in its place. Then the Holy Prophet (*Sallallahu 'alaihi wa sallam*) forbade them to sell it in its place till they take it in possession.

(Abu Daud).

—o:—

studied above such derogatory kind of approach. If the blind shall lead the blind, both shall fall into the ditch—this is what the Bible preaches. Ignorance from truth or reality is the worst kind of sin because it brings down a person to insignificance and contemptibility.

The disintegration of the Soviet state and German unification are manageable constructive problems for the West, but Islamic nations' return to history offers a subtle challenge to them. A bit of understanding is required because both sides by misunderstanding, rather than malice, can go wrong.

The general feeling that Islam lacks its own enlightenment to reconcile religion with modern thought because Islamic societies failed to keep up with the development of Europe in the 18th and 19th centuries, is an incorrect assumption. The reason that the 18th and 19th centuries were difficult times for Muslims was because of their colonial domination. Muslim nations have emerged from this domination only since last fifty years. There is absolutely no doubt that the main thrust of secular colonial imperialism was cultural in character, although it did serve commercial, strategic and expansionist interests of the colonial powers. The areas of greatest erosion under Western colonial powers was the Islamic faith and culture because this represented beliefs, values, attitudes and manners of a society.

Colonialism's underlying assumption was that race was a fundamental determinant of all history and culture; therefore the key beliefs which raised from such an underlying theory that the colony's culture was far inferior to the West's, people of the colonies were racially different from their masters and this difference was hereditary and, thus,

cultural inferiority was also hereditary. It was out of this assumption that a charter of change was promulgated for the colonies. The vision of transformation of inferior races through Western civilisation became the single-most object for the education of the colonial races. Through this re-education it was believed that the cultural life of the people can be transformed and proper military and political control could be established.

The Islamic nations are passing through a very delicate stage. They want to influence and find their lost roots, their beliefs, their values, attitudes and reassertion of identity. This might lead to revivalism in initial stages, but societies move forward not backwards. Let's take the example of the subcontinent Colonialism received support from evangelists, liberals and utilitarians. In eyes of these three schools of thought, Indian subcontinent's society was marked by a general corruption of manners and was sunk in misery. Each of these schools proposed solutions so that, according to Charles Grant, the subcontinent residents, who were a race of "men lamentably degenerate and base," could be trained for the benefit of mankind.

Islam on the move is a worry which is really uncalled for. The return of Muslim nations to history is the fulfilment of people's inspirations in a post-colonial era; this is the filling of a gap of disappointments. The Islamic societies have the ability to integrate their actions with modern thought. Slowly and steadily, the Islamic countries have shown their expertise in employing technology to the best use.

The very basic elements on which fundamentalism breeds are alien to Islamic thought. Fundamentalism thrives on social crisis, preaches religious orthodoxy and militancy,

whereas Islam, on the other hand, views society as a divinely ordained institution. It emphasises on a social fabric for its society as necessary for imparting knowledge. Consultation, criticism and test of all knowledge against evidence forms the basis of 'Shura'. The principle of consensus (Ijma) and right to creativity belongs to all. In Islamic society, ethical values require the existence of others, interaction with them and justice to them. The concept of morality is essentially an ethic of action, not an ethic of intention.

Astonishingly, the knowledge in the West about Islam is limited; it is tarnished by centuries-old prejudices and misunderstandings. The critiques of Qur'an who read this Book should approach this work with respect. Qur'an preserves for mankind the pure and undistorted words of the Almighty. Even the non-Muslim experts of the Arabic language describe Qur'an as the most extraordinary work of expressive Arabic language and a masterpiece of literature.

The theme of tolerance in Islam is least known amongst the Westerners. Their general view of Islam that it was propagated by fire and sword by its fanatic followers is not subscribed by any single scholar. In reality, Islam, in its very essence, has tolerance written on its brow. Qur'an says, "Let there be no compulsion in religion". The conquest of Makkah is an example which, in Gabrieli's opinion, is a rare event in human history that, "a victor has exploited his victory with greater self-restraint and forbearance than Prophet Muhammad (Sallallahu 'alaih wa sallam):

The people of Book, those possessing scriptures, are placed under the protection of Islam and forbearance towards them is ordai-

individual as well as society and links individualism with collectivism without any conflict or friction between the two. Preaching is a part of life of the people in the category of the Faithful and the Righteous. About them Qur'an Majeed says:

"Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: They are the ones to attain felicity."

DIGNITY OF FAITH AND RIGHTEOUSNESS

Elsewhere in Qur'an Majeed, Allah says:

"We have indeed created man in the best of moulds, then do We abase him (to be) the lowest of the low, except such as believe and do righteous deeds: for they shall have a reward unfailing." (95: 4-6)

If man rebels against the good and goes after the evil, he will be pulled down to the lowest level of degradation. Though created in the very best of moulds, he cannot escape Judgement. On the other hand, those who put their faculties to the rightful use, will reach the topmost rung of the spiritual ladder. Man is created true and pure. He should not break the law of Allah for Allah guides not those who rebel and go against His law. Such defaulters will be punished and brought to disgrace in the Hereafter. They will undoubtedly be the losers.

The process of degradation is not arbitrary. It is based on Divine justice. Pre-ordained, or Destiny, does not mean a static attitude of a passive state of life. That Fate alone can do or undo things is a defeatist view of life, for Fate is unknown. Man has to strive his best to do the good and to refrain from the evil. He will be dealt with by Allah according to the quality of his efforts

HOW WEST VIEWS ISLAM

ISLAM on the move is a major cause of worry for the West. Vehement debates are set off calling Islam the most intolerant and anti-democratic of all religions and describing the Muslim customs as "archaic Muslim practices." Islam is being presented by some extremist elements within the Muslim nations who, under the garb of

and deeds. In this context, Qur'an Majeed provides clear guidance in the parable of the generous man and the miser. It says:

"Verily, (the ends) you strive for are diverse. So he who gives (in charity) and fears (Allah), and (in all sincerity) testifies to to the Best. We will indeed make smooth for him the path to Bliss. But he who is a greedy miser and thinks himself self-sufficient, and gives the lie to the Best. We will indeed make smooth for him the path to Misery; nor will his wealth profit him when he falls headlong (into the Pit)" (92: 4-11)

Here again, it has been urged that Man without Faith and Righteousness is in loss.

CONCLUSION

Coming back to Surah Al-Asr, it has to be realised that, though short, it is comprehensive in its content and meaning. It is reported that there were two Companions (*Razi Allahu anhum*) of Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) who on coming together, would not part unless they re-hearsed Surah Al-Asr to each other (Tabarani). An orientalist, Weil, tells that this Surah is said to have been recited in the mosque by the Holy Prophet shortly before his passing away. Allah knows better.

serving Islam, resist any intellectual inquiry on Islam as virtual taboo.

The appalling social conditions, an unfortunate part of most of the present Muslim societies, are leading these countries towards radical political effect where religious orthodoxy and militancy is offered as an alternate to the acute suffering and misery of the masses. Devoid of real policies to alleviate the social crises engulfing the entire societies, militant strains and extremist views are nurtured to gain popularity.

The triumphant return to history of the Islamic nations is being seriously hampered by such short-sighted attitudes. These protective actions are leading to misunderstandings and maliciously coupling Islam with militancy and extremism. This misunderstanding can be destructive and an unmanageable problem resulting into a global "Intefada".

On the other hand, the attitudes of the Western intellectuals to represent Islam as a merciless religion, where cutting off a person's hand for stealing is norm of the society and representing Islamic justice revolving around lashes of oil-soaked leather whip, is equally ignorant and unacademic superficial view of the Islamic thought and civilisation. It is necessary that cultural and historical importance of Islam be

Imam Shafi'i (*Alaih Rahmah*) said that if the people followed the precepts of only this Qur'anic Surah with due attention, it would suffice for their reform in this world and betterment in the Hereafter. The Imam has succinctly indicated the importance and explained the lesson of Surah Al-Asr.

AL-QUR'AN**VERILY MAN IS IN LOSS**

This is the second verse of Qur'anic Chapter 103, Surah Al-'Asr. The Surah reads:

"By (the Token of) Time (through the Ages), verily Man is in loss, except such as have Faith, and do righteous deeds, and (join together) in the mutual teaching of Truth and of Patience and Constancy".

These are among the early verses revealed at Makkah. It was then the formative period of Islam and people needed to be told and guided about moral values of human life and the dignity that lies in virtue.

IMPORTANCE OF ISLAM

Here Time is denoted by the Arabic word 'Asr which has the connotation of fleeting or swift passage. Man physically exists in space, but all the same his life is correlated with time, or an appointed term. Time is therefore a dimension of physical existence. Allah has testified by swift-winged Time. This mystic reference emphasises the grim fact that the life-span of man is limited and short. He should therefore not lose its single moment but spend it in the pursuit of four things, that is to say, to have Faith, to practise righteousness, to disseminate Truth and to plead for patience. Without these four virtuous qualities, Man is indeed in loss.

Faith and Righteousness concern the individual. Truth and Patience are mutual and they have social aspect. A question arises as to why the subject matter of Divine dictum has been prefaced here with Time. There must exist a logical inter-relationship between the two.

Affairs of Man, his growth and development, his ways of living and morals take shape in time. The

good deeds that have been impressed in the Surah too take place in course of time. It is for this reason that Time's testimony has been called.

Life of Man is made of fractions of moments which add up to hours, days, months, and years. Time may be likened to life's capital. On its investment man may hope to earn profit, or dividend, but only if the investment is made rightly. Otherwise, he is bound to suffer loss and the loss will eat into his capital. Here the profit is related to this world as well as the Hereafter. Only the good one sends forward from here will come to his rescue in the Hereafter.

LIFE'S BARGAIN

Let us draw an analogy between human life and a business transaction. In this bargain, a man who confines himself to material gain only, stands to lose spiritually. He enters upon the day in pursuit of worldly gain and comfort and lets the day pass in this effort. His account at the end of the day will show a deficit. He is in loss. The balance sheet of his deeds will show a surplus only when he has Faith, leads a virtuous life, and makes a contribution to the common welfare by preaching Truth and advocating Patience. In other words, he leads others on the path of Truth and Constancy.

IMPLICATION OF 'ASR

'Asr, besides referring to time through ages, denotes the time midway from the moment the sun begins to decline from its noonday zenith and up to the coming on of the evening. It is the time, rather the swift-winged time, for offering the late afternoon ('Asr) Prayer. It is also the time when after the

commotion of the day, one feels to look back for taking stock of his day's strivings and achievements. If they are virtuous, he enjoys the cool and refreshing tranquillity of the evening and looks forward to a peaceful repose by night. Otherwise, he is agitated and restless because the realisation of loss comes to him too soon and he repents.

For the sake of argument, let us suppose that life comprises only a single day. If this day is allowed to pass by without Faith, Righteousness, Truth and Patience towards nightfall, that is while dying the man feels the crushing burden of a huge loss unto his grave and later at the time of resurrection and on the Day of Reckoning.

THE FOUR ESSENTIALS

Of the four ordained essentials of a gainful human life, Faith is man's sheet anchor to weather the furious storm of worldly greed and temptation. Righteousness is the ladder for climbing up the spiritual heights. These two are concerned with one's individual self.

Man is, however, by his very nature a social creature. His purpose of life goes beyond individuality to mix with the social order around him. He has a duty towards the society of which he is a part. In order to maintain good social order and to remain within limits of general peace and mutual sympathy, Truth and patience are required to be exchanged among people. In this process of mutual give and take, the good multiplies and a sense of common gain is generated. If the situation be otherwise, man is again in loss. If mankind stands together with hope born of patience and truth generated by truth, man can withstand the fret and fume of the outer life and attain a state of peace within.

Thus these verses take care of

take the consequences of their good or bad actions in this world and in the Hereafter? If anyone thinks like that, he is grossly mistaken.

Since Allah has endowed man with reasoning power, wisdom and the faculty of understanding, He has entrusted to him certain duties and responsibilities for which he will have to render an account to his Creator, in the Hereafter. Allah has shown man the two paths—one of Virtue and the other of Vice and allowed him freedom to choose between them according to his free will:

"Did We not assign to him two eyes and a tongue and two lips and guide him to the two paths (of virtue and vice?)" (90: 8-10)

Thus it becomes quite clear what is commonly called Pre-destination. Destiny, or Fate is really Allah's fore-knowledge of things and events—a fact which all men, whether Muslim or non-Muslim, must admit as true. In fact, there is no escape for them from this admission. It also becomes clear that whatever man does of good or bad, he does it of his own accord and at his own discretion and risk. This also explains why belief in Pre-destination, be it desirable or undesirable, good or bad, has been made an article of a believer's *Eeman* (Faith).

Allah, being the Creator of all things, is also the Creator of virtue and vice, good and bad, success and failure, health and disease, happiness and grief, enjoyment and suffering, etc, and man succumbs to one of these alternatives according to his own conduct, capacity and behaviour. Allah, in His infinite mercy, has commanded man to attribute all good things to Him and bad things to his own deeds.

"Whatever of good befalls you (O man), it is from Allah and

whatever of ill befalls you is from yourself." (4:79)

The wisdom of attributing good things to Allah lies in the fact that this leads man to render thanks to his Creator and Benefactor, Allah, and thanksgiving is in itself a great act of devotion that attracts Allah's blessing and favour. The virtue of thanksgiving is so valuable in the sight of Allah that He has held out an emphatic promise in the Holy Qur'an to increase the favour for which the recipient renders thanks to Allah.

"If you give thanks I will give you more, but if you are thankless, then surely My punishment is dire." (14:7)

As for misfortunes, losses and failures that befall man in this life, Allah has advised him to attribute them to his own shortcomings, faults and misdeeds. By acting upon this divine advice man will feel disposed to modesty and humbleness. He will be inclined to repent and give up his sins and dedicate himself more sincerely to his duties. Allah never desires His servants to fall victims to dejection and despondency.

"That you grieve not for the sake of that which has escaped you, nor yet exult because of that which has been given Allah does not love all arrogant boasters." (57:23)

Allah has said in His Book that man's success or failure depends on the efforts he makes and the sincerity and enthusiasm which he applies to his faculties according to his desired goal:

"...that no burdened one shall bear another's burden and that man has only that for which he makes effort." (53:39)

As man does not know what is for him in Allah's knowledge, or in other words, what is recorded in his

"Destiny" or "Fate", he is advised to anticipate, and work for, the best, depending on Allah's mercy and His never-failing assistance.

CONCLUSION

1. Belief in Allah's Omniscience inevitably leads to belief in what is commonly called Pre-destination, Destiny or Fate.

2. Pre-destination, Destiny or Fate does not compel anyone to do nor not to do something. Allah has allowed man freedom to use his talents to the best of his ability to attain the goal he chooses for himself and take the consequences of his good or bad deeds.

3. Man should always hope that he has been destined by Allah for the best and should devote himself to the achievement of that "best".

4. He should attribute his achievements to the mercy of Allah and feel grateful to Him for this and attribute his failures and misfortunes to his own faults and lapses which he should always avoid in future.

This is a Muslim's attitude towards destiny or fate. Beyond this he is not allowed to brood over the issue. The Holy Prophet (*Sallallahu 'alaihi wa sallam*) has discouraged His Ummah to ponder over it.

AL-HADIS: Samurah-b-Jundub (*Razi Allahu 'anhu*) reported that the Messenger of Allah (*Sallallahu 'alaihi wa sallam*) said: Beggings are scratches with which a man scratches his own face. So whoever likes may make them permanent upon his face, and whoever likes may avoid them—except a man's begging to a man of power or in an affair from which there is no escape.

(Abu Daud, Tirmizi, Nisai.)

AL-QUR'AN

CONCEPT OF PRE-DESTINATION IN ISLAM

By Iqbal Husain Ansari

Belief in Destiny is one of the cardinal articles of Faith in the religion of Islam. It is incumbent on a Muslim to believe that everything good or bad, desirable or undesirable, that has happened, is happening, or happen in the future any-

Farewell Pilgrimage Sermon, Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) declared:

"You people! In truth, your Creator is one, your progenitor is one; there is no preference for the Arab over the non-Arab or for the non-Arab over the Arab, or for the white over the black, or for the black over the white, but that based on piety." (Musnad Ahmad)

CREED: In Islam, even the difference of religion does not allow to tilt the scale of justice. On account of the reputation of the Prophet of Islam as an impartial judge between the disputants, even the hostile Jews used to bring their cases to him for decision. The disputes were decided by him according to the religious laws of the parties. (Abu Daud)

CONCLUSION: We pray that the world at large, irrespective of colour or creed, draw a lesson from Islam to dispense justice to all and sundry and to enforce the rule of law administered on the basis of justice, and justice alone, impartially and fearlessly in all circumstances. May the law of the jungle disappear and man learns the meaning of justice as the foundation of human welfare as preached by Islam. *Ameen!*

—:0:—

where in the universe, or even in the Hereafter, is already predestined by Allah, the Creator Lord. Whatever has been predestined must come to pass in every detail as recorded in the Divine Record. The belief in Pre destination or Destiny, as it is generally called, is so binding that one who rejects it ceases to be a Muslim That is why the Muslims are dubbed fatalists by ignorant people. We shall, however, presently see that all men, whether Muslims or non-Muslims, who believe in Allah, God, Bhagwan or any kind of Supernatural Being, are bound to believe in Pre-destination, Destiny or Fate

No one will deny that Allah, God or the Supernatural Being, whom one believes in and worships is Omniscient and All-Knowing. So far as the Muslims are concerned, the divine attribute of possessing infinite knowledge has been repeatedly emphasized in the Holy Qur'an. Only a few verses are mentioned below:

"....I know the secrets of the heavens and the earth; and I know that which you disclose and which you conceal.." (2:33)
'....Whether you hide that which is in your breasts or reveal it, Allah knows it. He knows that which is in the heavens and that which is in the earth...." (3:29)

"(He is) the Knower of the Unseen. Not an atom's weight, or less than that or greater, escapes Him in the heavens or the earth, but it is in a Clear Record " (34:3)

— "And with Him are the keys of the invisible. None but He knows them. And He knows what is in the land and the sea Not a leaf falls but He knows it; there is not a grain amid the darkness of the earth, nothing of wet or dry, but (it is noted) in a Clear Record." (6:59)

These Verses confirm that Allah's knowledge of things is infinite. It encompasses all space and time As mentioned earlier, it is incumbent upon every Muslim to acknowledge the fact of this divine knowledge As regards non-Muslims, such of them as believe in some sort of Supernatural Being as their God, are bound to admit the attribute of this all-comprehensive knowledge for that Being. This is quite evident, because one devoid of this attribute cannot be invested with godhead

A person is born to righteous parents, is bred and brought up in congenial conditions and devotes his entire life to the worship of God and service to humanity. He dies a noble death and is admitted to the highest class of Paradise. On the contrary, there is a person born and bred in opposite conditions, becomes a criminal and murderer, is hanged and is consigned to the lowest dungeon of Hell in the Hereafter Now every detail of the lives of these two persons is preserved in Allah's knowledge in a form or record about which we know nothing The mode of this divine system of recording has been described by various names in the Holy Qur'an, e g "Clear Record" as in 10:62, 34:3 and 6:59. "Clear Register" as in 36:12, and "Preserved Table" as in 85:22.

Now can it be said that the persons in the above examples were compelled by their Destiny or Fate to do what good or bad they did and they were destined by Allah to

In the name of Allah, the All-Compassionate, the Most-Merciful

COLOURED JUSTICE AT LOS ANGELES

LOS ANGELES—literally, the city of angels—witnessed a queer feat of American justice on Wednesday, April 29, 1992. In the words of a journalist, "At 3:15 on Wednesday afternoon, the jury foreman started to read out the not-guilty verdicts, acquitting police of illegally beating Rodney King. It was a verdict that seemed to fly in the face of an oft-broadcast amateur videotape that showed the four white policemen beating the seemingly helpless black suspect", Rodney King, a motorist.

The immediate public verdict termed it a clear case of "miscarriage of justice", while the US media described it as "justice gone haywire". It seems that the colour of the skin—black versus white—was the deciding factor of the case that went against Rodney King.

AFTERMATH: The black anger arose spontaneously and reached its peak in no time. It led to one of the worst race riots in the American history. It spread like wild fire. The toll was 49 dead; 2,116 injured; 4,500 arson fires; 9,000 arrests—one of the heaviest in the American history. Even curfew had to be clamped to control the situation that gave rise to a spree of looting, arson, and random killings. A state of emergency had to be declared and the National Guard was called out. Prolonged and widespread as the rioting was, President George Bush had to order 1,000 law-enforcement officials drawn from customs, immigration, and other services, to Los Angeles. He dispatched 1,500 marines and 3,000 army troops to act

as the backdrops for the National Guard. He took the further extraordinary step of federalising the Guard and, to that end, putting them under the direct command of the Chairman of the Joint Chiefs of Staff. It took them almost a week to impart a semblance of normality. Race prejudices and colour hatred were at the root of the ugly happenings, that went to tilt the scale of justice with the aid of a white loaded jury.

PAST PLATITUDES: The USA claims to be the arsenal of democracy and champion of human rights. President Abraham Lincoln (1809-65) advocated "the government of the people, by the people, and for the people". President Woodrow Wilson (1856-1924) proclaimed that "the world must be made safe for democracy". Nagged by the question of slavery, he introduced a bill with the modest intention of abolishing it within the tiny District of Colombia, but it was flatly rejected. President John F. Kennedy (1917-63) pressed hard for a Civil Rights Bill which would guarantee equal status for the American Negro, but he was mercilessly assassinated before achieving his object. In short, despite their tall talks about human rights, the Americans have miserably failed to do justice to their own blacks and the coloured immigrant settlers. They need be told again and again what Islam teaches about justice and against colour discrimination.

JUSTICE: Islam counts justice as the corner stone of man's social order. It advocates justice free from

fear or favour and above any prejudice of race, colour and kinship. It not only asks for the administration of justice but also for giving practical help to hold the scales even. Qur'an Majced says:

"O you who believe! Stand out firmly for justice, as witnesses to God, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor for God can protect both. Follow not the lusts (of your hearts), lest you swerve, and if you distort (justice) or decline to do justice, verily God is well-acquainted with all that you do." (4:135)

Holy Prophet Muhammad (Sallallahu 'alaihi wa sallam), to highlight the sense of justice, said.

"He who is appointed a judge among people has indeed been slaughtered without a knife." (Tirmizi/Ibn Majah)

"God is with a judge so long as he is not unjust. And when he is unjust (purposely), God leaves and the Devil takes possession of an unjust judge." (Tirmizi/Ibn Majah)

It is not surprising that, seeing the state of affairs in America, its President Thomas Jefferson (1743-1826) said with sarcasm, "Indeed I tremble for my country when I reflect that God is just." Have things changed for the better since Jefferson? The latest episode of Los Angeles amply answers

COLOUR: Islam is the greatest exponent of singleness of mankind. It discards colour and race differences. Fourteen centuries ago, in his

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PUBLISHED FORTNIGHTLY UNDER THE AUSPICES OF DARUT TASNIF (PRIVATE) LIMITED
in the 7th & 22nd of every month

VOL. 41

MUHARRAM 5 and 20, 1413 A.H. JULY 7 and 22, 1992

No. 5 and 6

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المجلد ٤١

الحرية الدينية في منطق الإسلام

— لقد احترم الاسلام حرية العقيدة وأرسي قواعدما أودع شعارها . . .

— ومن هنا فاه الإسلام منع الإكراه في الدين .

— إن الاسلام دين الفطرة ودين يتفق مع العقل . .

آثار قدرة الله في الكون :

— إن كل ما في هذا الكون يشهد بوجود صانع حكيم وخالق مدبر علم .

تطبع آيات القرآن الكريم والأحاديث النبوية المقتضية لمنفعة قراءتنا الكرام فتناشد هم أن يؤمنوا بحريتها. من الواجب أن يتعامل الخلف من الصفحات المطبوعة بها بالطريقة الإسلامية الدائقة. وشكراً.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عن جابر بن عبد الله قال قال رسول الله ﷺ: أما بعد فإن خير الحديث كتاب الله وخير الهدي هدي محمد وشر الأمور محدثاتها وكل بدعة ضلالة.

(رواه مسلم)

يُحذر الحديث للناس من ويلات البدعات ومن شر المحدثات ونرى من سوء الخط أن البدعات والمحدثات في زياد مستمرة في أيامنا هذه فبقانا الله أياها.

المحرر

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إهداء من المجلد ٣٩ - ٣٩

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لا حظ

على نقل المواد المنشورة في مجلة اليقين انترنشنل، اقتباساً أو ترجمة أو بأية طريقة أخرى، على أن يذكر مصدر المواد المنشورة ويتم ترخيص نسخة منها، إلا إذا كانت من قبل ترجمة القرآن الكريم بالخط العربي أو الكتابة العربية بالحروف الرومانية أو نشر على صفحات اليقين قرب اسم الورقة على التوالي في أي عدد من المجلد.

جميع المراسلات باسم مدير اليقين انترنشنل مكتب البريد دار النشر، مجاهد آباد، حيدر آباد، كراتشي - باكستان.

الكتب الرئيسية: ٢٢٦٥٩٧-٩٩
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التبديل مقدماً

كاملية في اللغة الإنجليزية

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بَلَغَ الْعِلْمُ بِكَامِلِهِ كَشَفَ الدُّجَى بِجَمَالِهِ

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أَلْهَمْنَا عَلَى سَيِّدِنَا مُحَمَّدٍ الْإِلَهَ وَعِزُّهُمُ قَدْرُهُمْ نَقُولُ كَلَامَهُ

الحرية الدينية في منطق الإسلام

لعل من الحقائق التي لا يمارى فيها أحد من المصنفين - مسلما كان أم غير مسلم - أن الإسلام قد انتشر في مهده الأول بسرعة ملحطة لم يعرف لها مثل في الدبالات أو الدعوات السابقة واللاحقة .

وقد دلت هذه الحقيقة كثيرا من المؤرخين والباحثين الى البحث عن الأسباب التي كانت وراء هذه الحقيقة .

وعن اذ نتحدث في هذا المقال عن الحرية الدينية لابد أن نوضح حرية العقيدة في الاسلام ، ولابد أن نبين الهدف من الحرب في الاسلام ، ثم نشير الى معاملة المسلمين وتسامحهم مع أهل الدبالات الأخرى حرية العقيدة :

لقد احترم الاسلام حرية العقيدة ، وأرسى قواعدها ، ورفع شعارها وقاتل من أجلها واعتبر لفتنة في الدين أشد من القتل ، وجعل الأساس في الاعتقاد أن يكون بالاختيار الحر ، قال تعالى « وقل الحق من ربكم ، فليؤمنوا ، ومن شاء فليكفر » (الكهف : ٢٩) وأن يكون أساس الاختيار سليما ، فلا يكون فيه اغراء ، وأن يقوم بكل ما يوحى عليه . وبته طالما اختارا أن أراد ، وعلى ذلك تتكون

حرية الاعتقاد من عناصر ثلاثة :

أولها : تفكير حر غير خاضع لتقليد ، أيا كان من يقلده ، سواء أكان الآباء الأولون ، أم الأقباء الحاضرون

وقد أشار كل منهم الى ما هذه فيه محته وتأمله ، فمنهم من ذهب الى أن السبب يرجع الى ما وفر في قلوب المؤمنين به من ضرورة تليفه الى البشر في كل مكان بوصفه ديناً عاماً أرسل به نبينا محمد صلوات الله وسلامه عليه الى الناس كافة ، ومنهم من رأى أن السبب يرجع الى ما حمله هذا الدين من مبادئ وقيم كانت تمثل - وما زالت - خلاصاً للشعوب المظلمة ، وعزاء للفقراء والمجهد والمستغلين ، باعتباره ثورة تحررية واجتماعية تعمل على تحقيق كرامة الانسان وسعادته في الدنيا والآخرة .

واذا كنا لا نشك في أن يكون السبب - في انتشار الاسلام بسرعة فائقة كل حد - راجعاً الى هذا وذاك ، فالتنا نرى أن الحرية الدينية التي قررها الاسلام والساحة التي اتسمت بها الدعوة الاسلامية ، وتسامح المسلمين مع أعدائهم ، يعتبر من أهم العوامل التي كانت وراء انتشار الاسلام

ثانيها : منع الاكراه على عقيدة معينة بتهديد أو تهذيب أو اغراء بالمحرمات والمباحات

ثالثها : أن يكون حرا في العمل بمقتضى دينه ، لا يمنعه اضطهاد من الظهور بدينه أو الجهر به وإقامة شعاره .

ومع هذا فإن الاسلام منع الاكراه في الدين ، قال تعالى ولا اكراه في الدين قد تبين الرشد من الغي ، (البقرة : ٢٥٦) وذلك لأن الايمان الصحيح الذي يريده الاسلام — هو ما وقر في القلوب وصدق العمل ، ولا يمكن أن يتأتى هذا باكراه واجبار فقد ينفع الاكراه في خضوع الأعناق والرقاب ، ولكنه لا يجدي أبدا في اقتناع العقول وتسليم القلوب ، والله لا يريد ايمانا ظاهريا ولا أحنافا خاضعة ، وإنما يريد أيمانا حقيقيا راسخا في القلب ومنها على العقل ، ومع ثم لانه يقول لنبيه صلوات الله وسلامه عليه «إفانك تكره الناس حتى يكونوا مؤمنين» (يونس : ٩٩) وقد روى أن أحد الأنصار أراد أن يحمل ابنين له حل الاسلام كرها ، فنهاه النبي ﷺ عن ذلك . وقد حرص المسلمون من بعده على ألا يكرهوا أحدا ، وإنه ابرؤى في ذلك أن عذرا نصرانية قابلت عمر ابن الخطاب لحاجة لها عنده ، وبعد أن أداها لها دعاها الى الاسلام ، ولكنه خشى أن يكون في ذلك — وهو الامام القوي — اكراه لها ، فقال : اللهم اني لم أكرهها ثم تلا قوله تعالى ولا اكراه في الدين قد تبين الرشد من الغي .

وإذا كان من الحق أن الاسلام — كما رأينا — يقرر حرية العقيدة ، فإن من الحق أيضا أنه لم يفرض القتال أو الحرب على المسلمين إلا لتأمين هذه الحرية ورد الاعتداء عليها ، وذلك لأن أي دعوة جديدة تجد من يتصدون لها يحاولون أن يسدوا الباب أمامها وأن يفضوا عليها في

مهدمها ، وأن يهددوا الداعين اليها حتى لا يقدم الناس عليها ، وهذا ما كان من المشركين الذين تصدوا للدعوة الاسلامية منذ ظهورها ، وحاولوا القضاء عليها في مهدمها ، وهددوا أتباعها وآذوهم ، حتى يثتروا الناس عن اعتناقها ويسدوا الباب أمامها ، وكان لابد عندئذ من عمل يؤمنها ويحمي طريقها لتأخذ سبيلها الى القلوب ، فكان الجهاد أو القتال

فالقتال إذن كان لحماية العقيدة الاسلامية وتأمين الدعوة اليها من غير اكراه ولا اغراء وفتنه ، وكان لحماية الأديان ودفع الاعتداء عليها أيا كانت صورته ، قال تعالى «أذن للذين يقاتلون بأنهم ظلموا وأن الله على نصرهم لقدير» (الحج : ٣٩) .

ومع أن الاسلام قد أذن بالقتال لحماية الأديان ودفع الاعتداء وظلم لانه دعا المؤمنين الى السلم عامة قال تعالى «يا أيها الذين آمنوا أدخلوا في السلم كافة ولا تتبعوا خطوات الشيطان» (البقرة : ٢٠٨) وطالبهم بالاستجابة للدعوة الى السلام والانهاء عن الحرب قال تعالى «وأن جنحوا للسلم فاجنح لها وتوكل على الله» (الأنفال : ٦١) واعتبر الاسلام الذين يدخلون مع في القتال أو يعتدون عليه وحل أنبأه هم المحاربون وحدهم ، وأما الذين لا يدخلون في الحرب أو يقنون عايدن لا ينضمون الى أحد ، فانه اعتبرهم مسلمين ولو لم يكونوا مع المسلمين ، قال تعالى «فإن أعزولكم فلم يقاتلواكم والتموا عليكم فاجعل الله لكم منكم سبيلا» (النساء : ٩٠) ونهى الاسلام عن قتال كل من يلو السلام ولو كان يدين بغير الاسلام ، قال تعالى «ولا تقولوا للمسلمين انهم لم يفرضوا القتال أو الحرب على المسلمين إلا لتأمين هذه الحرية ورد الاعتداء عليها ، وذلك لأن أي دعوة جديدة تجد من يتصدون لها يحاولون أن يسدوا الباب أمامها وأن يفضوا عليها في

ولود — بعد أن وضحتنا فلسفة الحرب في الاسلام وبيننا أنها لا تتنافى مع حرية العقيدة التي يقرها — أن

تنبه الى خطأ أولئك المخالفين على الإسلام الذين أرادوا تشويه فزعوا أن الإسلام قد انتشر بحمد السيف والقلبة والقوة ، وأن القتال كان فيه لحمل الناس بالقوة .

والواقع أن هذا الزعم لم يصلح حتى بحث وتأمل ، وليس فيه شيء من الانصاف ، وليس فيه نصيب من الحق ، وإنما هو قلب للحقائق ومغالطة تاريخية ، دلع فيه الحقد الأسود الذي يعمى صاحبه عن رؤية الحقيقة ، ويمنع به عن الانصاف . ومع الحق الذي اعترف به المنصفون أن الإسلام لم ينتشر بحمد السيف ولم يجر أحدا على الدخول فيه ، ومع السخف الواضح القول بأن إنسانا يشهر سيفه أو سلاحه ليقول للناس أو يستجيبوا لدعوته ، وكيف يصح هذا الزعم مع ما فيه من تناقض صريح لقول الله لنبيه وأدع الى سبيل ربك بالحكمة والموعظة الحسنة ، وجادلهم بالتي هي أحسن (النحل : ١٢٥) .

ان أولئك المخالفين قد أعظموا القربة على الناس وعلى الحقيقة ، ولم ينصفوا أنفسهم ، ولو انصفوا أنفسهم وتأملوا الواقع التاريخي في أخبار الدعوة الإسلامية ، لعرفوا أن المسلمين لم يعتدوا على أحد ، ولم يشنوا حربا ليكرهوا أحدا على الدخول في دينهم ، وإنما كانوا يردون العدوان ، ويؤمنون الدعوة ، ويحمون حرية العقيدة .

ان المسلمين الذين ذاقوا الأذى من مشركي قريش ، وتحملوا من لوان التعذيب والاضطهاد ما تحملوا ، وأخرجوا من ديارهم بغير حق الا أن يقولوا ربنا الله ، لم يعتدوا بأذى ذي بدء الى شيء عدوان على من آذوهم واضطهدوهم — بعد أن أصبح لهم شأن في المدينة ، ولم يكرهوا في الانتقام من قريش ، ولم يعتدوا الى القوة الا

بعد أن تصدت لهم القوة وأرادت أن تقتلهم من دعوة الناس الى دينهم ، لأن القوة لا تحارب بالحجة والحكمة ، وإنما تحارب بالقوة ، ولهذا فأنهم سألوا الحبشة ولم يحاربوها وحاربوا فارس ولم يسألوها لأن كسرى أرسل الى عامله باليمن يأمره بأن يأتي له بهذا الراعي (يقصد محمدا ﷺ) مقيدا بعد أن يؤده أو يضرب عنقه ويرسله اليه

ويمكن القول على وجه الاجمال — خوفا من الأخطاب الذي يضيئ عنه المجال — أن الحرب في الإسلام كانت — وما زالت — ردعا للظلمة ، وتأمينا للعقيدة ، ومنعاً للفتنة في الدين ، وردا للعدوان والافتئات على حق الحياة وحق الحرية الدينية .

واذا كانت الحرب في الإسلام ضرورة يضطر اليها المسلمون ، فإن الإسلام نظر اليها على أنها حريق يجب اطفأؤه بأسرع ما يمكن ، وتخفيف ويلاته بقدر ما يستطيع ، فكان الأمر للمسلمين دائما ألا يقتلوا طفلا ولا شيخا ولا امرأة ، ولا يحرقوا نخلا ولا يقطعوا شجرا ، ولا يقتلوا الا الذين يقتلونهم ، قال تعالى وقاتلوا في سبيل الله الذين يقاتلونكم ، ولا تعتدوا ، أن الله لا يحب المعتدين ، (البقرة : ١٩٠)

وفي نهاية هذا المقال نود أن نؤكد أن الإسلام دين القنطرة ودين يتفق مع العدل ، وهو دعوة الى سبيل الله بالحكمة والموعظة الحسنة ، وهو دين الحرية والعدل والمساواة والتسامح ، وهذه المبادئ والقيم والمثل هي التي جعلته يعرف طريقه الى قلوب الناس فدخلوا فيه أمم واجبا ، وهو ايضا بهذه المبادئ يستولى على قلوب وعقول كثير من الناس في عصرنا بعد أن ضلت بهم السبل ، لأنه للدين الذي أراد الله للناسي عامة وهو النور الذي يرشد الناس الى طريق الحق ، والمنهج الذي يحقق لهم السعادة .

عهد المقصود عهد النبي

آثار قدرة الله في الكون :

(منجم من العدد السابق)

وفي ذلك يقول سبحانه : في صورة الاستفهام
الانكاري :

الهديج ، وبليها المظلم الموحش ، وبسورها الملائكة ، ثم
بشرونها الرضاء ، ثم يوجه نظره الى الجبال التي يلبجا
اليها ليسترخ من آلام الكد والعمل ، وفي هذه الجبال
ينى كهوفه ومقارنه التي تضيئه وما معه من حيوان ، ثم
بعد ذلك كله يوجه نظره الى الأرض التي يعيش عليها ،
وبأكل من خيراتما .

والا ينظرون الى الابل كيف خلقت ، والى السماء
كيف رفعت ، والى الجبال كيف نصبت ، والى الأرض
كيف سطحت . فذكر إماما أنت مذكر لت عليهم
محيطها (الغاشية : ١٧-٢٢)

أن كل ما في هذا الكون يشهد بوجود صانع
حكيم ، وخالق مدبر عليم ، هو الله سبحانه وتعالى .

ورحم الله من قال :

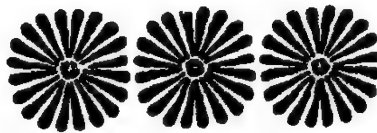
وفي كل شيء له آية تدل على أنه الواحد .

نسأل الله تعالى أن يهدينا سواء السبيل .

— د. شعبان محمد اسماعيل

والأرايم ما تمنون ، أنتم تخلقونه أم نحن الخالقون نحن
قدومنا بينكم الموت وما نحن بمسبوقين . هل أن تبدل أمثالكم
وننشكم في ما لا تعلمون . ولقد علمتم لنشأة الأول ،
فلو لا ، تذكرون أرايم ما نخرثون ؟ أنتم تزرعون أم
نحن نزرعون لو نشاء لجمعناهم حطاما لفظتم تفكهم . إنا
لغرمون . هل عن محرمون . أرايم الماء قلدى تشربون ؟
أنتم أنزلتموه من المزن أم نحن المنزلون لو نشاء لجمعناهم
أحاجا فلو لا تشكرون . أرايم النار التي توردون ؟ أنتم
أنشأتم فجرتما أم نحن المنشئون . نحن جعلناها تذكرة
ومتاحا للمقوين . فصبح بأسم ربك العظيم (سورة الواقعة
الآيات ٥٨-٧٤) .

كما بلغت القرآن نظر الانسان الى تدبر خلق الابل ،
ومى بين يديه لانتاج الى بحث ولا الى سفر طويل ، ثم
ينجده به بحر السماء التي تظله بهارها الواضح ، وبهرورها



وَقَفْنَا لِلَّهِ لَمَّا يُحِبُّ وَيَرْضَى

عَلَى حَبِيبِكَ خَيْرُ الْخَلْقِ كُلِّهِمْ
لِكُلِّ هَوِيلٍ مِنَ الْأَهْوَالِ مُفْتَحِهِمْ

يَا رَبِّ صَلِّ وَسَلِّمْ كَاثِرًا أَبَدًا
هُوَ الْحَبِيبُ الَّذِي تَرَجَّى شَفَاعَتَهُ .

wa ma-daa ma-sa-lul-
aw-wa-leen.

9. Wa la-in sa-al-ta-hum
man kha-la-qaa-sa-maa-
waa-ti wal-a-da

la-ya-qoo-hu-na kha-la-
qa-hum-nal-'a-zee-zul-'a-
leem.

10. Al-la zee ja-'a-la la-ku-mul-
ar-da-mah-darw-

wa ja-'a-la la-kum jes-haa
su-bu-lal-la-'at la-kum
tah-ta-doon.

11. Wal-la-zee naz-za-la mi-nas-
sa-maa-i maa-am-bi-qa-dar.

Fa-an-shar-naa bi-hee
bal-da-tam-mai-taa.

Ka-zaa-il-ka tukh-ra-joon.

12. Wal-la-zee kha-la-qal-az-
waa-ja kul-la-haa

wa ja-'a-la la-kum-mi-nal-
ful-ki wal-an-'aa-mi maa
sar-ka-boon.

and the example of the for-
mer people has passed
(before them).

9. And if you ask them:
Who created the heavens and the earth?

Indeed, they shall say: The
Mighty the All-Knowing
created them.

10. He Who made for you the
earth a cradle,

and made for you therein
paths that you may find
guidance;

11. And who sent down from the
sky water in (due) measure,

then We revived thereby a
dead (parched) land.

Thus shall you be brought
forth (to life).

12. And Who created the pairs,
all of them,

and made for you boats and
animals on which you ride

وَمَضَىٰ مَثَلِ الْأَوَّلِينَ

وَلَيْنَ سَأَلْتَهُم مَّنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ

لَيَقُولَنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا

وَجَعَلَ لَكُم فِيهَا سُبُلًا لَّعَلَّكُمْ تَهْتَدُونَ

وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً يُقَدِّرُ

فَأَنْشَرْنَا بِهِ بَلْدَةً مَّيْتًا

كَذَلِكَ نُفْرِجُكَ

وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا

وَجَعَلَ لَكُم مِّنَ الْفُلُكِ وَالْأَنْعَامِ مَا تَرْكَبُونَ

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majed is free from errors of printing

Mohammed Ismail

Muhammed Ismail,

Maulvi Hafiz Qari Al-Khateeb

Soo-ra-tuz-zukh-ruf

Mak-keey-yah

Ru-koo-'aa-tu-haa 7

Aa-ya-tu-haa 89

Bis-mil-laa-hir-raḥ-
ma-nir-raḥeem.

RU-KOO' 1

1. Haa-meem.

2. Wal-ki-m-bil-mu-been.

3. In-naa ja'-al-naa-hu
qur-aa-nan 'a-ra-beey-yal-

la-'al-la-kum ta'-qi-loon.

4. Wa bi-na-hoo fee um-mil-
ki-taa-bi la-dai-naa
la-'a-leey-yun ha-keem.5. A-fa-naḍ-ri-bu 'an-ku-
muz-zik-ra saf-han
an kun-tum qau-mam-mus-
ri-feen.6. Wa kam ar-sal-naa min-na-
beey-yin fil-ar-wa-leen.7. Wa maa ya'-tee-him-min-
na-beey-yin
il-laa kaa-noo bi-hee
ya-tah-qi-on.8. Fa-ah-lak-naa a-shad-da
min-hum baq-shaw-

SOO-RA-TUZ-ZUKH-RUF

Revealed at Makkah

SECTIONS 7

VERSES 89

In the name of Allah,
the All-Compassionate,
the Most Merciful.

SECTION 1

و ك و ع ١

1 Haa meem.

هـ م ع

2 (We swear) by the revealing
Book (that)

وَالْكِتَابِ الْمُبِينِ

3 Surely, We have made it
an Arabic Qur'an.

رَاجِعُنَا قُرْآنًا عَرَبِيًّا

so that you may perhaps
understand, (it).

عَلَّامٌ لِّلْغُيُوبِ

4 And surely it (the Qur'an) is
with Us in the Original Book
(the Lauh-i-Mahfooz),
Sublime, full of Wisdom.

وَنَزَّلْنَاهُ فِي أَوَّلِ كِتَابٍ لَّدِينَا لَعَلَّكُمْ تَحْكُمُونَ

5 Shall We then keep back the
Message from you for you
are a transgressing peopleأَفَنَضْرِبُ عَنْكُمْ الذِّكْرَ صَفًّٰى
أَن كُنْتُمْ قَوْمًا مُّسْرِفِينَ6. And how many a Prophet
have We sent among the
former peoples!

وَكَمْ أَرْسَلْنَا مِن قَبْلِكَ فِي الْآلَافِينَ

7. And never did a Prophet
come to them
but they mocked at himوَمَا يَأْتِيهِمْ مِّن نَّبِيٍّ
إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ8. So We destroyed people who
were stronger than they in
power,

فَأَهْلَكْنَا أَشَدَّ مِنْهُمْ بَطْشًا

52. Wa ka-zaa-i-ka au-fai-naa
i-lai-ka roo-ham-min
am-ri-naa.

Maan kun-ta tad-ree mal-
ki-saa-bu wa lai-es-maa-mu
wa laa-khu ja-'al-naa-hu
noo-ran-

nah-dee bi-hee man-na-shaa-u
min 'i-baa-di-naa.

Wa in-na-ka la-tah-dee
i-laa xi-raa-tim-mus-ta-qeem.

53. Shi-raa-fil-laa-hil-la-zee
la-hoo maa fis-sa-maa-waa-ti
wa maa fil-ard.

A-laa i-lal-laa-hi ta-see-
rul-u-moor.

52. And thus have We sent to
you a Spirit (Gabriel) by
Our command.

You did not know what is
the Book, nor what is the
Faith, but We have made it
(the Book) a light!

We show with it the way to
such of Our servants as
We will.

And surely you do guide
(men) to a straight path--

53. The Path of Allah to
Whom belongs what is in the
heavens and what is in the
earth.

Beware! To Allah shall
eventually return (all) affairs.

وَكَذَلِكَ أَوحَيْنَا إِلَىٰ عَبْدٍ مِّنْ أَمْرِنَا

مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَلَا الْإِيمَانُ
وَلَكِن جَعَلْنَاهُ نُورًا

لَهُدًى يَوْمَ مَنْ نَّشَاءُ مِنْ عِبَادِنَا

وَإِنَّكَ لَهْدَىٰ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ

صِرَاطِ اللَّهِ الَّذِي
لَهُ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ

إِلَّا إِلَى اللَّهِ تُصِيرُ الْأُمُورُ

42:52

42:53

Manzil 6

منزل ٦

٥٢:٤٢

٥٢:٤٢

CHAPTER 42 ASH-SHOO-RAA ENDS HERE.

تمت هنا بحمد الله سورة ٤٢ - العوزى

نتفر على هذه الصفحات ترجمة معاني القرآن الكريم باللغة
الإنجليزية المتداولة السهلة الفهم مع الكتابة الصوتية
للنص العربي بالحروف الرومانية وذلك تسهيلا على قرائنا
الكرام النطق الصحيح بكلمات نص القرآن العربي، خاصة الذين
ليس لديهم الإلمام اللازم باللغة العربية ونرجو من إخوتنا
القرءاء الكرام أن يبذلوا الحن اهتمامهم بدرس الكتاب المقدس.

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darul Tasneef (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ث = q ح = h ز = z ص = s د = d ط = t ظ = z ع = ' ء = L (Jerk) آ = aa ج = ee
 Bold Modd Ā = ā Ṣ = ṣ Ḍ = ḍ Fine Modd Ā = aa Ṣ = ṣ ج = ee

Part 25 I-lai-hi yu-rad-du

٢٥ - البقرة

Chapter 42 Ash-shoo-raa

٤٢ - العنكبوت

RU-KOO' 5 (Contd.)

49. Li-laa-hi mul-kus-sa-maa-
was-il wal-ard.

Yakh-lu-qu maa ya-shāa.

Ya-ha-bu li-mainy-ya-shāa-u
i-naa-sanw-

wa ya-ha-bu li-mainy-ya-
shāa-uz-zu-koor.

50. Au yu-zaw-wi-ju-hum zuk-
raa-naw-wa i-naa-saa.

Wa yaj-'a-lu mainy-ya-shāa-u
'a-qee-maa.

In-na-hoo 'a-lee-mun
qa-deer.

51. Wa maa kaa-na li-ba-sha-rin
ainy-yu-kal-li-ma-hul-laa-hu
li-las wah-yan au minw-wa-
rāa-i hi-jaa-bin-

au yur-si-lu ra-soo-lan
fa-yoo-hi-ya bi-iz-ni-hee
maa ya-shāa.

In-na-hoo 'a-lee-yun
ha-keem.

SECTION 5 (Contd.)

49. To Allah belongs the
sovereignty of the heavens
and the earth.

He creates what He wills;

He grants female (offspring)
to whom He wills

and grants the male (off-
spring) to whom He wills.

50. Or He grants them both,
male and female (offspring),

and makes barren whom
He wills.

Surely, He is All-Knowing,
Omnipotent.

51. And it is not for a human
being that Allah should speak
to him, except by Revelation
or from behind a veil

or that He sends a Messenger
(angel), then he (the angel)
reveals by His leave
that which He wills

Surely, He is Sublime, Wise

وَهُوَ الْعَزِيزُ الرَّحِيمُ

لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ

يَخْلُقُ مَا يَشَاءُ

يَهَبُ لِمَن يَشَاءُ اُنَاثًا

وَيَهَبُ لِمَن يَشَاءُ الذَّكَرَ

اَوْ يَزْجُرُ هُمَا ذَكَرًا وَاُنَاثًا

وَيَجْعَلُ مَن يَشَاءُ عَقِيمًا

اِنَّهٗ عَلِيْمٌ قَدِيْرٌ

وَمَا كَانَ لِبَشَرٍ اَنْ يُّكَلِّمَهُ اللّٰهُ اِلَّا

وَحْيًا اَوْ مِنْ وَّرَآئِ حِجَابٍ

اَوْ يُرْسِلَ رَسُوْلًا فَيُؤَيِّدُ بِاِذْنِهٖ مَا يَشَاءُ

اِنَّهٗ عَلٰى كُلِّ شَيْءٍ حَكِيْمٌ

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Editor, M. M. Ansari,
Published by Syed Irshad Ali,
Printed at:
MATBA DARUT TASNIF,
Iqbal Mansion, Shahrah-e-Liaquat,
Saddar, Karachi 74400 (Pakistan)
Phone: 5686997.

their long-distance service to 'reach out and touch someone'.

If there is one person who typifies the direction the United States was heading for as far back as World War One, it is Hemingway. His life and his books parallel the road to amorality. In the beginning of his career he profited from those days when the dollar was king and Europe was the 'playground' for Americans.

(F. Scott Fitzgerald put it sarcastically in 'Babylon Revisited': when there was snow all over Paris, "if you didn't want it to be snow, you just paid some money". But Fitzgerald knew what was happening to America and the dream the country was trying to realize. He very finely delineated the dissipation of that dream in his novel, *The Great Gatsby* but it was too painful and hence no one paid much attention to him).

In Hemingway's early stories and novels, the absence of morality was clear, depicted as a consequence of the brutality of war and concomitantly expressed in brutal terms. His heroes suffered from 'moral wounds', one of them in fact having been injured in the war as to render him incapable of having any sex.

But soon, Hemingway's name became synonymous with the playground and later with hedonism and eventually with amorality. His heroes indulged in sheer pleasure—bullfighting, big game hunting big game fishing war—all of them filled with violence of one kind or another.

Hemingway eventually became the most famous writer in the history of the United States and one of a very few who made the front pages of newspapers. He was therefore widely read, thus becoming an exceptional writer in one other respect. He, too, joined the very few authors whose books were avidly

ISLAMIC RENAISSANCE IN UZBEKISTAN

The traders around Tashkent's main market have taken down their signs written in the Cyrillic alphabet—imposed on them by what they regard as communist colonisers—and have put up signs in Uzbek instead.

But they are divided on whether to write their new signs in Latin or Arabic characters.

This division is reflected among Uzbekistan's intellectuals as well. The leader of the nationalist opposition movement Birlik, Abdumanov Pulatov, explains "It's not a purely literary debate. After 70 years of communist dictatorship, we must choose either a Western-style, secular society, or an Eastern-style,

read both in the public world and academia. And there is the rub.

One of the major reasons for his popularity in the university world was that his amorality—characteristic of almost all his later works—appealed to professors and students alike. Here was a world they aspired to, one without any restrictions whatsoever. As a result, without intending to, there was a tacit support for what was already taking place in society.

So that when American society achieved its peculiar kind of freedom—an amoral ethos—it did so because the upholders of the most vital part of culture sanctioned it. Without that underpinning, there might have been some hope for this country. Right now there isn't any hope and the most tragic thing about all of it is that the American people are not aware of it

—Courtesy: DA'WAH

—:o:—

religious one".

Birlik itself has avoided committing itself to a public position in this sensitive debate because it threatens to split the movement.

As the Uzbek government decides what language its mainly Turkic-speaking citizens should use in future, Muslim influence is spreading.

Young women, wearing veils and receiving instruction at the new Qur'anic school, are now a common sight in the capital. A Muslim institute for teaching young men has been set up as well and the capital's mosque is being restored.

Indeed, the number of mosques built in the republic since perestroika loosened religious restrictions in 1988 has risen from 85 to 400, many of them in the Fergana valley in the traditionalist south.

The vice-president of the Muslim Spiritual Directorate of Central Asia, Kadirov Zakhikhan, a bearded 50-year-old proudly explains that money donated by the faithful abroad has fuelled the building-spree.

Delegations of Saudis, Libyans, Iranians, Kuwaitis and Egyptians have been visiting the Uzbekistan capital, all promising money for religious education.

"We want Islam to be the official religion" says Zakhikhan. Eighty-six per cent of Uzbekistan's population of 21 million people are Muslims.

"The country should return to the Shari'a because it is its history and culture".

He says he is convinced that in the next decade, Uzbekistan will be an Islamic state.

—Courtesy: DAWN

—:o:—

"You know", he explained, "that your uncle and me own a stationery store. Well, one day a customer comes in to buy some pencils. He hands me a twenty-dollar bill and I mistake it to be a one-dollar bill and I give him the change accordingly. But the customer doesn't notice. He's heading for the door and I look at him and at the twenty-dollar bill and then I realize I am faced with a moral question: 'Do I share the twenty-dollar bill with your uncle or not'?"

More often than not the Americans appear to be a people who are as the Qur'an puts it, lost in darkness (zulmat) after their ephemeral light has disappeared. They neither listen to those who talk sense, nor do they know what to do.

"Whatever became of sin?" asks William F. Buckley, Jr., who shares with the fundamentalists much of the conservative ideology, in a recent issue of The New York Times Magazine. It is, not surprising, precisely the question Karl Menninger of the Menninger Clinic asked in his book published in 1973, *Whatever Became of Sin?*, a volume aimed at solving all kinds of social problems through 'an ethical system for today's world'. The book sold more than 125,000 copies in hardcover alone and about twice as many in paperback.

The question these authors should be asking is, 'Is anyone listening? Is anyone listening to those who remind the people of vital necessity of values to keep society together?'

The majority of Americans simply do not know that they are committing some wrong. And when the very few do, they do not know what to do about it.

A fine, recent example is a school's attempt to cut down and eventually eliminate promiscuity. It forbade the holding of hands

within the school buildings. Evidently, educators still have to learn about the youngsters they have to deal with. The students reacted with the way they usually do, by overdoing what has been forbidden. Worse, they took to the city streets in a demonstration. Many were arrested and thrown into jail.

A sorry state of affairs, in a country which considers itself the greatest in the world.

How did all this come about? The reasons should be of special interest to Muslims all over the world, especially to those attracted to the glamour of things American.

One of the chief reasons is not far to seek. Hollywood. It is difficult to believe nowadays that at one time amorality was largely confined to the cinema screen. People then had a moral and ethical sense. One has only to compare crime figures to those of today. Nowadays, movies and television shows are so highly emulated that at times it is difficult to distinguish between what is happening on the screen and what is happening in real life. Show business dominates this country. Movie and television stars are worshipped. The stars consider themselves sacrosanct. When the Reagans moved into the White House, they behaved like royalty and talked of the Carters as common people.

Another important reason is one that created an enormous chasm between what happened before and what happened afterward. World War Two. It was a war when, to quote Nietzsche 'everything was permissible'. It was, as everyone knows, the most brutal war ever fought.

It was during that period that compassion disappeared. Other countries might have recovered it, but not the United States. In addition, that brutality and that freedom to do anything one wanted without

any restraint whatsoever did not disappear in this country with the end of the war. Both persisted and, worse, increased.

The Americans wear basking in what then appeared to be a perpetual and luxurious sun. The United States had gone into the war a debtor nation and it emerged a creditor nation, with all the allies owing it millions upon millions of dollars. The war effort had also helped to enrich the country.

With affluence came an increase in the two other factors that helped sunder human relationships, the automobile and the telephone.

The automobile gave individuals a power they did not otherwise possess, a power that enabled them to do a number of things unabated. It enabled them to disappear from the scene where they had done wrong. If a person didn't like a neighbour, he or she moved, to another part of town, to another town, to another part of the country almost a continent away.

The ensuing mobility became a habit, most often in its worst aspect. More and more Americans moved away from their parents and, equally significant, away from their roots. This has become so much of an accepted part of American life that no one nowadays asks whether 'street people', those so poverty-stricken that they have to live in the streets, have any relatives.

The telephone further exacerbated what was rapidly becoming an American way of life, fragmentation. Personal visits became a thing of the past. People talked with even the closest relatives only over the phone. This, too, became widely accepted. As a result, practically everyone overlooks the irony of a telephone company' television commercial, which asks people to use

I must admit, however, to one question which continued to bother me until most recently. Was Rumi's society an ideal or did it really exist?

Then, a couple of weeks back, I read in a special travel supplement to the New York Times of an American author, Annie Dillard, giving a short description of her 'sojourn' in North Yemen. She was there during an earthquake and she described how people shared their possessions with the victims and gasoline station owners 'opened their tanks' so that the gasoline would be free and how wage earners contributed one month's wages.

A Yemeni told her of some of his people's responsibilities: 'If someone is sick, or old, or poor, well, we give our food; we get that person clothes; we build for a widow a new house if the old one is falling down'.

The remarkable thing about Dillard's description is how full of appreciation it is. Most American travellers, returning from Islamic countries, do not give positive reports of Muslims, even those who have been hospitable to them. They were unable to see any women, these travellers complain, except those who were heavily veiled. They mention how exasperated they became because of the constant references to God and the frequent addition of *Insha'-Allah* to statements about the future. Even writers sympathetic to Islam often reveal a bias. They describe the *tasbeeh* as 'worry beads', without any regard to what *dhikr* is and how serenity is achieved through the remembrance of Allah.

Rumi's story presupposes a vital aspect of the Islamic ethos, the presence of a moral understanding among all the people. The trust the wife places in the King, the treatment of her husband at the palace

gates, the ready acceptance of his meagre offering the fact that those with the King also took this acceptance in stride, the way the husband was treated in the King's city.

A world, in short, so conspicuous by its absence in this narcissistic country called the United States. There is a moral aridity here which parches the throat and lips and which also parches the soul. It is best summed up in a joke.

There was a rich girl in a class which was assigned to write on a poor family. 'Once upon a time' she wrote, 'there was a poor family. The father was poor, the mother was poor, the children were poor, cook was poor, the maid was poor, the butler was poor and the chauffeur was poor'.

The United States is that girl, unable to see beyond a very limited set of assumptions it holds dear. After all, its people insist that their country is the epitome of civilization by virtue of its abundance of wealth and weapons (their only criteria for judging whether a country is civilized).

There is something drastically lacking and that is a commonly understood sense of either morals or ethics.

The United States today is, in short an amoral world. Not immoral, which presupposes the existence of morals, which in turn means that the people are fully aware that they are doing wrong when they do, but amoral. A 'people' as the Qur'an puts it, 'without any awareness (of right or wrong)'. (11:29)

People are killed here for the little money they possess and they are killed without the least compunction. The murderers bring to mind Lieutenant Cally who dismissed the My Lai massacre he was responsible for as 'no big deal'.

One might argue that there is a resurgence of religion here in the United States and point to the rising number of church-goers. But figures are deceptive. Religion has become a ritual confined to the sabbath. What people do the rest of the week appears to have no connection with what is expressed in church. And yet national leaders insist on calling America a Christian country.

What people say and what people do are two completely different things. Reagan was, some months back, described as a great Christian, despite the fact that he doesn't attend church. Ironically, while this statement was being made, a former president, Jimmy Carter did not concern himself with labels. With his Christian service group, he came to New York, renovated an apartment complex to be used by the poor, and left without seeking any publicity.

Religion here is at best lopsided. One watches with fascination a fundamentalist Christian church service in a huge auditorium filled with impeccably dressed people listening to a group of teenagers singing a song relegating everyone else to hell—Catholics, Jews, Muslims, Marxists, Atheists. The people are all white. There is not a single black or brown face there. Equally difficult to accept is that church priests and ministers describe as 'bums' those without homes or food or clothes, those who sleep in the streets or in the park even in sub-zero temperatures.

The lopsidedness is also illustrated by another story they tell here. A boy went up to his father after school one day and said that he did not understand what the teacher was talking about when she mentioned a 'moral problem'. The father thought for a while and decided to illustrate what she meant.

deceiving speculation. They are like those about whom Qur'an Majeed has said:

"....They follow nothing but conjecture; and conjecture avails nothing about Truth."
(53:28)

Error and sin are ingrained in human nature. Islam provides a sure protection against this human weakness. To those who have fallen a victim to any false Prophet, consciously or unwittingly, by force of their custom, or by dint of their birth, we have to give the purest Message of Islam, that is the Message of truth of love, of oneness of Allah, of Prophethood of Muhammad (*Sallallahu 'alaihi wa sallam*) and the end of Prophethood and Divine revelation on him.

The door of Islam is open for those who repent. Qur'an Majeed advocates repentance for the wrong-doers, under pain of dire punishment. It says:

"Those who conceal the clear —(Signs) We have sent down, and the Guidance, after We have made it clear for the people in the Book, on them shall be the curse of those entitled to curse; except those who repent and make amends and openly declare (the Truth): To them I turn; for I am Oft-returning, Most Merciful."
(2:159-160)

Therefore, those who find themselves in the wrong and its realisation comes to them, should hasten to repent and seek Allah's pardon. They must not fall into laxity in this behalf under any fond hope. After all life must come to an end: Allah alone knows when? Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) admonished against delay in repentance. Said he:

"The worst repentance is that which comes at the time of

THOUGHTS OF AN AMERICAN MUSLIM

(Three years ago David Miller embraced Islam and became Yousaf Omar. This transition had a great deal to do with his disillusionment from his society. Here he reflects on the nature of American culture through the worldview that has transformed him).

Whenever I think about myself living in the United States these days,

death." (Sermon at Tabuk).

And Qur'an Majeed too has warned about it, reiterating pain and penalty for compulsive defaulters, in very clear terms:

"Allah accepts the repentance of those who do evil in ignorance and repent soon afterwards; to them will Allah turn in mercy: For Allah is full of knowledge and wisdom. Of no effect is the repentance of those who continue to do evil, until death faces one of them, and he says: 'Now have I repented indeed' nor of those who die rejecting faith: for them have We prepared a punishment most grievous." (4: 17-18)

We invite everyone of those who have gone astray to search their souls and to accept Islam in its purity, on the basis of finality of Prophethood and Divine revelation on Muhammad (*Sallallahu 'alaihi wa sallam*). This invitation of ours is out of human love and sympathy, not due to hate or smite. Come to the citadel of Islam for its door is open and do so while the sun still shines and the going is good. May Allah help you to rectify at the soonest the wrong, and not to let you prolong it any longer. Ameen!

—:—:—

two stories come to mind. The first is from Maulana Rumi and the other, although a joke, is very revealing of the viewpoint that prevails here.

In the first book of the Mathnavi, Rumi tells a story of a man who lived in a desert and who, urged on by his wife, agreed to take an offering to the King in the city. The offering was a pitcher of rain water, which the man and his wife had laboriously collected. They considered this water precious because it was sweet compared to the brackish water of their well, their only major source.

Meagre though the offering was, the King received it in the spirit in which it was offered and, emptying the pitcher, filled it with gold. The King also arranged for the man to return to his home on a boat. Seeing the vastness of the river on which he travelled, the man marvelled at all the water the King had at his command and at the way he took the poor man's meagre offering and rewarded him.

It is one of Rumi's renditions of the Islamic ethos. In fact, it is so rich in implications that Rumi himself narrated it with more than the usual splendid digressions which enrich his work. The King Maulana makes clear, is God and His bounty is as boundless as all the water on earth.

What enchanted the story was the understanding that prevailed throughout, an understanding of an Islamic umma, of compassion of knowledge of the world, of tolerance and of the recognition of the different kinds of people which constitute the Muslim world.

Allah to be the last of His Prophets, extending his benign compassion to the whole of mankind.

Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) has also been described in Qur'an Majeed as "the seal of the Prophets." (33:40). The seal is invariably affixed on a document at its end on its completion. The simile of "seal" yields the only straight meaning of the end of Prophethood. The Holy Prophet of Islam himself elucidated this when he said:

"I am the last of the Prophets. There is no prophet after me." (Abu Daud/Tirmizi).

On another occasion, he is reported to have likened the other Prophets of Allah to a beautifully constructed palace which was still short of one brick, and he was this last brick that completed the palace. (Bukhari).

The finality of Prophethood has its own rationale. First, the "mankind was but one nation but differed later", as Qur'an Majeed points out (10:19), and hence this unity of mankind could be preserved only under one and final Prophet of Allah. If apostles, for the sake of argument, continued to come, the mankind would only go on fragmenting, diversifying itself in the directions of different apostles. Such a situation would cut across the very Divine purpose of unity of mankind. Secondly, this final Prophet is not to be meant for any particular time, place, or nation: he is for ever, for all places, and for all mankind Muhammad (*Sallallahu 'alaihi wa sallam*) was undoubtedly such a Prophet whose beneficence extended over the whole mankind. Qur'an Majeed testifies about him:

"We sent you not, but as a Mercy for the Worlds....". (21:107)

Lastly, this final Prophet was to be the bearer of an all embracing, comprehensive message of Allah meant for all, irrespective of their colour, sex, language, or geographical placements. He was to enforce, by the will of Allah, a complete code of life extending to one and all. When Qur'an Majeed was at its final point of revelation, Allah reassured His Last Prophet Muhammad (*Sallallahu 'alaihi wa sallam*), of this truth, thus:

"...This day have I perfected your religion (Deen) for you, completed my favour upon you, and have chosen for you Islam as your religion." (5:4)

It should, therefore, cause no surprise that Qur'an Majeed has withstood the test of time and is available in its pristine purity, without any change, mutilation, or corruption, whatsoever, in the long course of 1400 and odd years. Allah Himself has guarantee of its protection. Qur'an Majeed says: We have, without doubt, sent down the Message, and We will assuredly guard it (from corruption)." (15:9)

The above cited verse 5:4 was revealed on the occasion of the last Pilgrimage of the Holy Prophet, and he proclaimed then and there in his Farewell Sermon:

"O people! There shall come no Prophet after me. Nor is there to be any new nation (Ummah)." (Agreed)

Qur'an Majeed is for all, as its following verses confirm:

"Verily this (Qur'an) is no less than a Message for (all) the Worlds: (with profit) to whoever among you wills to go straight." (81:27-28)

The last Prophet having come and the last and everlasting, universal Divine Message meant for all having been delivered by him, all that remains for the mankind is

to understand this Message, to act upon it, and to spread it, in the light of Qur'an Majeed and as illustrated by the Traditions of the Prophet of Islam (*Sallallahu 'alaihi wa sallam*). This is the duty of every Muslim, be he a king, a commoner, a saint, a mystic, a reformer, or a revivalist. The door of Prophethood is, however, no longer open after Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*). nor shall any new Divine revelation come

False claims to prophethood have always been a fond pastime of some crazy minds. The New Testament, whatever be its total merit, administers a bitter warning against false prophets who appeared on the scene of this world from time to time. The Gospel of St. Mathew says in their regard:

"Beware of false Prophets, which come to you in Sheep's clothing, but inwardly they are ravening wolves." (St. Math. 7:5)

Be it as it may, after Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*), there is absolutely no question of the rise of any new Prophet or the coming of any more Divine revelation. Astray claims to Prophethood have however, continued under the nomenclature of a God-ordained revivalist (Mujaddid), the promised Messiah, and the like. These are in fact mere terminological inexactitudes actually designed to allude to the bestowal of a full status of a Prophet, a false Prophet though. To say the least, it is a sinful misconception of the highest degree. It has worked like the end of a wedge to divide the Ummah. Those misguided few who have fallen a helpless victim to such a gross perversity of mind have gone farthest from Islam. They are the prey of someone's wishful self-

currency, inter-state relations, division of assets, foreign polity, and financial freedom. It is understandable that things will take time to come to a head. It is yet to be seen whether President Yeltsin's sweet words are matched with action on the part of the Commonwealth administration as well as the non-Muslim man in the street.

CHOICE OF MUSLIMS: The Muslims in the CIS have to look into the history of Islam and its traditions to find a way out. We wish to remind them in particular of two historic documents drawn at the hands of Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) himself. They are (i) the Covenant of Madinah, and (ii) the Truce of Hudaibiyah.

COVENANT: Immediately on his migration to Madinah, the Holy Prophet was confronted by the pressing question of the local Jews. He worked out a treaty with them that at once involved them into the affairs of the state without prejudice to each other's religion. This is called the Covenant of Madinah. It envisaged that if a Jew or a Muslim were wronged, they must be helped jointly to their respective rights. Furthermore, in the event of any war with the polytheists, both must fight as one people, and neither the Jews nor the Muslims were to make a separate peace. Peace thus became common and indivisible between the two. To put it briefly, unity was forged by the instrument of the Covenant without sacrificing any imperative of Islam.

HUDAIBIYAH: The Truce of Hudaibiyah conceded certain relatively minor concessions to the Makkah polytheists with a view to achieving greater advantages for the believers in the long run. It was called "a manifest victory" by Allah. It proved a turning point

ISLAM'S DOOR IS EVER OPEN

Islam is the last, and also the first, revealed religion. Allah revealed it through His Apostles sent by Him to the earth through ages. All these Apostles came with a common message, that is Oneness of God (Allah) and His absolute Supremacy. In Qur'anic words:

"Not an apostle did We send before you (Muhammad) without this revelation sent by Us to him: That there is no god but I, therefore worship me alone." (21:25)

Allah raised His Apostles time after time in the midst of various nations inhabiting different territories. Qur'an Majeed speaks of Apostles who before Holy Prophet

for the ultimate victory for Islam.

These two documents can still be a source of guidance to the Muslims to deal with infidel forces of the world and non-Muslim minorities within their own territories.

CONCLUSION. The gesture made by President Boris Yeltsin towards the Muslims and Islam and his call for unity and peace are welcome. The Muslims have to look at it in the light of their own traditions and see for themselves how far and how best to attain their ultimate objective through a process of give and take without, of course, sacrificing any basic essentials of Islam. President Yeltsin's platitudes ought to be put to litmus test.

We pray for the success of the Central Asian Muslim states. May Allah, in His Mercy, grant them the pride of place and guard their hard won sovereign status in the comity of the world Muslim nations and among the global states in general. Ameen!

Muhammad (*Sallallahu 'alaihi wa sallam*). It has even mentioned the names of a number of them. The rest have not been identified with their names. The Qur'anic verse on the subject reads:

"Of some apostles, We have already told you (Muhammad) the story: of others We have not." (4:164)

These Apostles were the guides and warners ordained by Allah for the humankind in order to let every human being understand His Being, to distinguish between the right and wrong to reflect upon the purpose of creation, to prepare for the day of reckoning to be clear about the life in the hereafter, and so on.

Allah has enjoined on the followers of Islam to believe in all those Apostles also who came before the Prophet of Islam. Muhammad (*Sallallahu 'alaihi wa sallam*), and also in every Divine scripture that preceded Qur'an Majeed. This is one of the indispensable Articles of Islamic Faith. For a Muslim, all the Apostles named in Qur'an Majeed are verily the Prophets of Allah, and they include, for instance, Adam, Noah, Abraham, Moses, and Jesus, Allah's peace be on all of them.

In course of time, the long line of Prophets reached a stage that necessitated the sending of the last of the Prophets and to reveal through him the last, all-pervading, and everlasting Divine Book. The coming of such an Apostle of Allah was foretold by Prophets Moses and Jesus. Traces of their prophecies are extant in the Bible in whatever form it exists today. It was Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) who was destined by Almighty

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the All-Compassionate, the Most-Merciful

WELCOME GESTURE FROM RUSSIA

THE PILGRIMAGE (HAJJ) this time had an extra whiff of fresh air. The assemblage comprised a larger number of believers drawn from more diversified frontiers of the Muslim world.

Iraqis were readmitted in sizeable numbers after the lifting of the ban placed last year in the wake of the unfortunate Gulf War. *Iranians* were present in their usual magnitude under cover of normal diplomatic relations that were ruptured some years ago. *Mongolians* came in for the first time in sixty-six years. *Albanians* were there having thrown away at last the yoke of coercive Marxism. There was a happier and bigger contingent of believers from the Central Asian Muslim states who are now completely free from the long and multi-pronged Kremlin rule.

These pilgrims from the Muslim territories liberated of late from the clutches of Marxism had a hue of inner satisfaction visible on their erstwhile gloomy faces. It was, however, felt that the number of Chinese pilgrims needs to be substantially enhanced in future commensurate with the aggregate Muslim population of that widespread country.

RUSSIAN GESTURE: Having lived as a totally God-less and religion-less massive state for seven long decades, Russia has felt at long last for the first time to feel the existence of Islam as a religion and Muslims as a nation, contrary to their erstwhile totalitarian, atheistic policy. Islam as the last and final revealed religion has compelled

the Russians to recognise its entity and identity. The truth has spoken itself.

Boris Yeltsin, the head of the Commonwealth of Independent States (CIS) and of the Russian Federation, in a message to the Muslims of the now defunct Soviet Union issued on the eve of the Pilgrimage, called for ethnic and religious harmony. He greeted the country's Muslims on the occasion of festivities marking 'Eid-al-Azha, known in the Turkish tradition as Kuram Bairahm to the Muslims living in Central Asia and Russia.

Yeltsin said, "Russia is a common house for all peoples, irrespective of their nationality and religion. The Qur'an proclaims all people on earth to be brothers. Let the festival of Kuran Bairahm remind everybody of fraternity, equality, and peace."

It is reported that, as a measure to promote amity and mutual goodwill, the Russian television for the first time telecast alive the 'Eid prayer. Yeltsin appealed with seeming warmth, "I hope the followers of Islam will make their weighty contribution to fostering a single Russian community, strengthening peace and national accord."

The essence of the sentiments of President Boris Yeltsin, we hope, will receive the consideration it deserves by the Muslims of the territories concerned.

ETHNICITY. Looking far and wide over the globe, we find that ethnicity has become the order of the day in the body politic of the world. It has pushed religion and religious values into the background.

What is ethnicity after all? Ethnicity is based on ethnology that is a branch of anthropology concerned with the characteristics of global distribution of the races of mankind, and with their cultural conditions and achievements. In other words, ethnicity stands for group forming on the basis of race, language, homeland, and all that is understood by culture.

In contrast with Islam which is a binding force for the humankind as a whole, ethnic forces are inherently divisive in nature, leading the world to become a house divided against itself. In Russia itself so far the religio-ethnic followers of the Orthodox Church have gained most from the recent changes in the context of religion. After the decline and fall of communism, senior officials attend Church services and Christian holidays have been made public holidays. The Muslim states on their own are doing their bit for the followers of Islam, without any practical support from the CIS as such. However, the Muslim population is alive to the issues and is trying hard to regain their lost identity. They are being dubbed by their adversaries as sponsors of fundamentalism, violence, and ethnicity. The fact remains that they make up a majority of the population in Tartarstan and the northern caucasus regions, with powerful movements to reestablish Islamic norms and values in their all walks of life. Despite their recently gained independence, they are still linked with the non-Muslim dominated CIS and are not having fully smooth sailing in matters of defence.

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PUBLISHED FORTNIGHTLY UNDER THE AUSPICES OF DARUT TASNIF (PRIVATE) LIMITED
on the 7th & 22nd of every month.

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SAFFAR 7, 1413 A.H. AUGUST 7, 1992

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Verses 1 to 12

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العدد ٨

٢٢ صفر ١٤١٣ هـ الموافق ٢٢ أغسطس ١٩٩٢ م

المجلد ٤١

التوحيد :

- جميع الرسل دعوا الى توحيد الله واخلاص عبادته .
- دعوة الرسل هي : عبادة الله وحده لا شريك له .
- ومن السفه تصور أن يكون لله شريك في الملك أو ولي من الدل
- فالعبادة لا تنهى الا لله دون ما سواه . .

تطبع آيات القرآن الكريم والأحاديث النبوية المأثورة
لمنفعة قراءتنا الكرام فتناشدكم أن يؤمنوا بحرمته
من الواجب أن يتم التخلص من الصفحات المطبوعة
بها بالطريقة الإسلامية اللائقة . وشكراً .

وہاں فریڈ اشتروینگر۔

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بَلَغَ الْعِلْمَ بِكَامَالِهِ كَشَفَ الدَّجَى بِجَمَالِهِ
حَسَنَتْ جَبِينُ خِصَالِهِ صَلَّوْا عَلَيْهِ وَآلِهِ

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَعَشْرَتِهِ بِحَسَنٍ وَمَعْرُوفٍ كَمَا تَرْضَى

التوحيد

— الدكتور ابو زيد جعفر —

جميع الرسل دعوا الى توحيد الله واخلاص عبادته ، من أولهم الى آخرهم . فقال نوح لقومه : **واعبدوا الله مالمكن من اله غيره ، وذلك : أن قوما صالحين مانوا فبنى قومهم عليهم مساجد وصوروا صور أولئك بها ليتذكروا حالهم وعبادتهم فيتشبهوا بهم فلما طال للزمان جعلوا اجسادا على تلك الصور فلما تهادى الزمان عبدوا تلك الأصنام وسموها بأسماء أولئك الصالحين ودا وسواها ويغوث ويعوق ونسرا فلما تفاقم الأمر بهت الله سبحانه وتعالى رسوله نوحا فأمرهم بعبادة الله وحده لا شريك له . وهذا شأن الرسول أن يكون مبلغا فصيحاً فاصحاً عالماً بالله لا يدركهم أحد من خلق الله في هذه الصفات كما جاء في صحيح مسلم أن رسول الله ﷺ قال لأصحابه يوم عرفة وهم أول ما كانوا وأكثر جمعا : **يا أيها الناس انكم مسئولون عني فإنتم قائلون ؟ قالوا نشهد أنك قد هلمت وأديت وصصحت فنجعل يرفع أصبعه الى السماء وينكسها عليهم ويقول : اللهم أشهد اللهم أشهد .****

خير لكم ان كنتم تعلمون . انما تعبدون من دون الله آوثانا وتخلقون الحكا ان الذين تعبدون معي دون الله لا يملكون لكم رزقا فأتيتوا عند الله للرزق واعبدوه واشكروا له الله ترجعون ، فهذه الآيات في سورها المختلفة توضح أن دعوة الرسل هي : عبادة الله وحده لا شريك له والاخلاص له وحده لا شريك له . ولقد بهت الله في كل أمة وطائفة مع الناس رسولا وكلهم يدعون الى عبادة الله ويهتدون على عبادة ماسواه فلم يزل تعالى يرسل الى الناس الرسل بذلك منذ حدث للشرك في بني آدم في قوم نوح الذين أرسل إليهم نوح وكان أول رسول بهت

وكذلك قال هود وصالح وشعيب وإبراهيم : **والى عاد أخاهم هودا قال يا قوم اعبدوا الله مالمكن من اله غيره أفلا تتقون ، والى ثمود أخاهم صالحا قال يا قوم اعبدوا الله مالمكن من اله غيره قد جاءكم بينة من ربكم هذه ناقة الله لكم آية فلدروها تأكل في أرض الله ولا تمسوها بسوء فإحدكم عذاب اليم ، والى مدين أخاهم شعيبا قال يا قوم أعبدوا الله مالمكن من اله غيره قد جاءكم بينة من ربكم فأتوا الكيل والميزان ولا تبخسوا الناس أشياءهم ولا نسدوا في الأرض بعد إصلاحها ذلكم خير لكم ان كنتم مؤمنين ، وإبراهيم اذ قال لقومه اعبدوا الله واتقوه ذلكم**

ان كنتم تعلمون ، ترى المشركين يعترفون بأن ذلك كله لله وحده لا شريك له فإذا كان ذلك قل لهم يا محمد : أفلا تذكرون أن الذي خلق هذا كله هو الذي يجب أن يعبد وحده ، وهذا مقتضى المطرة التي فطر الناس عليها . وفي الحديث . وما السموات السبع والأرضون السبع وما بينهما وما فيهن في الكرسي الا كحلقة بارض فلاة ، وأن الكرسي مما فيه بالنسبة الى العرش كذلك الحلقة في تلك الملاة . . . يقولون في الاجابة : هي لله وحده . . قل لهم : أفلا تنفون ؟ أي اذا كنتم تعترفون بأنه رب السموات ورب العرش العظيم أفلا تخافون عقابه ؟ وتعلمون هذا في عبادتكم غيره .

وحوف المشركين على آلهتهم يثير في نفوسهم كثيرا من المشاعر ، ولكنها مشاعر الحرص عليها ، والدفاع عنها ، لأنها جزء من عقاليدهم ولذلك تتجمع كبرياؤهم حينما يدمون الى ترك آلهتهم الى الايمان بالله وحده ، كما يقول سبحانه : . . . هم كانوا اذا قيل لهم لا اله الا الله يستكبرون ، الآية ٣٥ سورة الصافات . وحيث كان حرصهم على آلهتهم بهذه الدرجة من القوة والعنف ، فهم اذن يسلكون كل سبيل للدفاع عنها ، وبما سلكوه المحاجة والمجادلة ، ومن ذلك ما يروى عن أن النبي ﷺ حين تلا على قريش : . . . انكم وما تعبدون من دون الله حصب جهنم وآلهم وأعصيبهم ، فقال عبد الله بن الزهري : يا محمد ، أخاصة لنا ولآلهتنا أم لجميع الأمم ؟ فقال عليه السلام : هو لكم ولآلهتكم ولجميع الأمم ، فقال : خصمتك ورب الكعبة ، ألم تسمع أن عيسى بن مريم نبي وثنى عليه خيرا وعلى أمه ؟ وقد علمت أن لنصارى يعبدونها ، وعزير يعبد ، والملائكة يعبدون ، فان كان هؤلاء في النار فقد رضيتم أن تكون نحن وآلهتنا معهم ، ففرحوا وضحكوا ، وسكت النبي ﷺ ، فأنزل الله : . . . وأن الذين سبقك لهم

الله الى أهل الأرض الى أن جاءهم محمد ﷺ الذي طبقت دعوتهم الانس والجن في الفجارق والمغارب ، وكلهم كما قال الله تعالى : . . . وما أرسلنا من قبلك من رسول الا نوحي اليه أنه لا اله الا أنا فاعبدون ، والقرآن الكريم عندما يرد مزاعم المشركين ، بصور الألوهية التصوير الذي يدمغ الجاهلين والجاهدين جميعا . . . قل لو كان معه آلهة كما يقولون اذن لا لبغوا الى ذى العرش سبيلا . سبحانه ، وتعالى عما يقولون عارا كبيرا تسبح له السموات السبع والأرض ومن فيهن وأن من شيء الا يسبح بحمده ولكن لا تفقهون تسبيحهم انه كان حليما عفورا ، زه نفسه الكريمة وزهته المخلوقات مما يقول هؤلاء المشركون في زعمهم أن معه آلهة أخرى . سبحانه ، وتعالى عما يقولون علوا كبيرا ، بل هو الأحد الصمد الذي لم يلد ولم يولد ولم يكن له كفوا أحد . ومن الله تصور أن يكون له شريك في الملك أو ولي من الدل ، كيف ؟ والوجود من أزله لا يهده فقير اليه ، قائم به . . . ومن الحمد لله الذي لم يشغل ولدا ولم يكن له شريك في الملك ولم يكن له ولي من الدل وكبره تكبرا . . . ما شاء كان وما لم يشأ لم يكن ، وأنه لا تتحرك ذرة الا بأذنه وأن الخلق مقهورون تحت قبضته ، وأنه ما من قلب الا وهو بين أصبعين من أصابعه ان شاء أن يقيم أقامه ، وان شاء أن يزيغه أزاعه . . . فالقلوب بيده . وهو قلبها ومصرفها كيف شاء وكيف أراد ، وأنه هو الذي آتى نفوس المؤمنين تفواها ، وهو الذي هداها وزكاها وألم نفوس الفجار فجورها وأشقاها . . . من يشاء يفضله ورحمته ، ويضل من يشاء يهدله وحكمته : قال ابن عباس رضي الله عنهما : . . . والايان بالقدر نظام التوحيد ، فلي كذب بالقدر لفض تكذيبه توحيد ، ومن آمن بالقدر صدق إيمانه توحيد ، . . . قل من رب السموات السبع ورب العرش العظيم . . . يقولون لله قل أفلا تنفون . . . ان من يهده ملكوت كل شيء وهو يجير ولا يجار عليه

ما الحنفى - ونزلت هذه الآية والآية التي نزلت :
ولا ضرب ابن مريم مثلاً إذا قومك منه يصدون ، وقالوا
آلها خير أم هو ما ضربوه لك إلا جدلاً بل هم قوم
حصبون . أن هو إلا عبد آمننا عليه وجعلناه مثلاً لى
إسرائيل ، الآيات ٥٧ - ٥٩ سورة الزخرف .

وبين القرآن للمشركين نعمة تكبيرهم حين يظنون
أن هذه المخلوقات التي يعبدونها تنفعهم في شيء ، ويضرب
لهم هذا المثل في قوله تعالى : مثل الذين اتخذوا من دون الله
أولياء كمثل العنكبوت اتخذت بيتاً وأن أوهن البهوت لبيت
العنكبوت لو كانوا يعلمون ، الآية ٤١ - سورة العنكبوت .
ويتحدثهم في أن يخلقوا الله المخلوقات وهو الذباب ،
فإنهم لا محالة يعجزون . يا أيها الناس ضرب مثل
فاستمعوا له أن الذين تدعون من دون الله لن يخلقوا ذباباً
ولو اجتمعوا له وأن يسلبهم الذباب شيئاً لا يستنقذوه منه
ضعف الطالب والمطلوب ، ما قدروا الله حق قدره أن الله
لقوى عزيز ، الآيات ٧٣ ، ٧٤ سورة الحج . وفي الآية
الأخيرة تقريب شديد للعق ، في صورة عقاب للمشركين
على أنهم لم يقدروا الله حق قدره ، حين أشركوا به غيره .

ويحتج تعالى على المشركين باعترافهم بواحدانية
وربوبيته على وحدانية الآلهة فقال تعالى : قل من يرزقكم
من السماء والأرض أمن بملك السمع والأبصار ومن يخرج
الحى من الميت ويخرج الميت من الحى ومن يدبر الأمر
لسبح ولولن الله قلل أفلا تتقون . فذلكم الله ربكم الحق فإذا
بعد الحق إلا الضلال فأنى تصرفون ، أى فكيف تصرفون
عن عبادته الى عبادة ماسواه وأنهم تعلمون أنه الرب الذى
حائى كل شيء والمتصرف فى شيء ، وقد سجل القرآن
الكريم عجزهم واعترافهم فى غير آية منه ، ومن
ذلك قوله تعالى : قل الحمد لله وسلام على عباده الذين
أسلفى آله خير أما يشركون أمى خلق السموات

والأرض وأنزل لكم من السماء ماء فأنبتنا به حدائق ذات
بهجة ما كان لكم أن تنبتوا شجرها أله مع الله بل هم قوم
يعدلون . أن جعل الأرض قراراً وجعل خلالها أنهاراً
وجعل لها رواسى وجعل بين البحرين حاجزاً أله مع الله
بل أكثرهم لا يعلمون . أمى يجب المضطر إذا دعاه
وبكشف السوء ويحكم خلفاء الأرض أله مع الله قليلاً ما
تذكرون . أمى يهديكم فى ظلمات البر والبحر ومن يرسل
الرياح بشرا بين يدي رحمة أله مع الله تعالى الله عما
يشركون . أمى يبدأ الخلق ثم يعيده ومن يرزقكم من السماء
والأرض أله مع الله قل هاتوا برهانكم ان كنتم صادقين .
قل لا يعلم من فى السموات والأرض الغيب إلا الله وما
يشعرون أياں بهئون ، يحتج عليهم بأن من فعل لهم هذا
وحده ، فهو الإله لهم وحده . فإن كان معه رب فعل
هذا لينفى أن تعبدوه . وإن لم يكن معه رب فعل هذا .
فكيف يجعلون معه الها آخر ؟ ولهذا كان الصحيح من
القولين : أله مع الله فعل هذا ؟ حتى يتم الدليل . فلا يمتنع
الجواب بلا . فذا لم يكن معه إله فعله . فكيف تعبدون
إلهة أخرى سواء ؟ فلم أن الهية ماسواه باطلة ، كما أن
ربوبية ماسواه باطلة باقراركم وشهادتكم . ولهذا كقوله :
هذا خلق الله فأرونى ماذا خلق الذين من دونه بل الظالمون
فى ضلال مبين ، أى هذا الذى ذكره تعالى من خلق
السموات والأرض وما بينهما صادر عن فعل الله وخلق
وتقديره وحده لا شريك له فى ذلك ولهذا قل تعالى :
فأرونى ماذا خلق الذين من دونه ، أى بما تعبدون
وتدعون من الأصنام والأنداد فهؤلاء المشركون بالله
العابدون معه غيره فى جهل وعمى ظاهر وواضح . فالعبادة
لا تنهى إلا الله دون ماسواه من الأوثان التي لا تخلق شيئاً
بل هم يخلقون ولهذا قال : أفنى يخلق كمن لا يخلق؟ أفلا
تذكرون ؟ ، وقال الخليل عليه السلام : أنعبدون ما
تنحون ؟ والله خالقكم وما تعملون ، وقوله سبحانه -

وتعالى : « لسوات غير أحياء وما يشعرون أبداً بمعثون » أى
هى جمادات لا أرواح فيها فلا تسمع ولا تبصر ولا تعقل ،
ولا يدرك منى تكون الساعة فكيف يرجى عند هذه نفع
لو ثواب أو جزاء ؟ إنما يرجى ذلك من الذى يعلم كل شيء
وهو خالق كل شيء ، وصدق الله العظيم حيث يخبر عن
جهل المشركين فى اتخاذهم آله من دون الله : « واتخذوا
من دونه آله لا يخلقون شيئاً وهم يخلقون ولا يملكون
لأنفسهم ضرراً ولا نفعاً ولا يملكون موتاً ولا حياة ولا
نشوراً » فتوحيد الله - جزء هام من عقيدة المؤمن ، فلا
شيء له بعد وكل شيء لله تعالى ، بدليل قوله تعالى : « قل
ان صلاتى ونسبى ومحباى ومعاى لله رب العالمين لا شريك
له » وذلك أمرت وأما اول المسلمين :

ومثله امر ابراهيم عليه السلام ، اذ قال : « يا قوم انى
برىء مما تشركون ، انى وجهت وجهى للذى فطر السموات
والارض حنيفاً وما انا من المشركين » ان مداول كلمة
لا اله الا الله : الايمان بالله وحده بأن يعبد ولا شريك له

شيء من خلقه كما قال تعالى : « لا نجد قوماً يؤمنون
بالله واليوم الآخر يوادون من حاد الله ورسوله ولو كانوا
آباءهم أو أبناءهم أو إخوانهم أو عشيرتهم » فوجب
الوقوف ضد الشرك والمشركين كما أخبر تعالى عن خليله
إبراهيم والمؤمنين معه وهو يدعونا الى الاقتداء بهم فى
الكفر بكل معبود سوى الله تعالى ، وترك عبادته ،
والبراءة منه حيث يقول تعالى : « قد كانت لكم أسوة
حسنه فى إبراهيم والذين معه اذ قالوا لقومهم انا برآء
منكم وما تعبدون من دون الله كفرنا بكم وهذا بينا وبينكم
المداد والبقعة انما كنتم فى شك من قبل » والقرآن
مماؤه من تقرير هذا التوحيد وبيانته وضرب الأمثال له .
فلا عادم من عصب الله وأسباب سخفه الا هو ولا
سبيل الى طمته الا تموته ولا وصول الى مرضاته الا
بتوحيقه . فواد الأمور كلها منه ومصادرهما اليه . وأرادة
التوفيق جميعها لديه فلا مستعان للعباد الا به ، ولا متكل
الا عليه . كما قال شعيب خطيب الأنبياء : « وما توليقي
الا بالله عليه توكلت واليه انيب » .

آداب الغنى

ان التكرم . ودوام الشكر والتوصل الى أعمال
الحرم ، والشاؤم ، والفقر والإعالة عليه ، ورد السلام
على كل أحد مع لطافة الكلمة وطيب المؤانسة ،
والمساعدة على الحبرات . (إحياء علوم الدين)

آداب الفقر

لزوم القناعة ، وكتمان العاقبة وترك الأمتنان ، وإنقاء
الطمع ، وإظهار الصيانة ، وإظهار الكفاية لأهل المروءة ،
وإحلال الأغنياء وترك الكبر عليهم مع نفي التذلل ،
والتمسك بالدين عند مشاهدتهم . (إحياء علوم الدين)

وَقَفْنَا لِلَّهِ لَمَّا حَبِطَ وَيَرُضُنِي

عَلَى حَبِيبِكَ خَيْرَ الْخَلْقِ كُلِّهِمْ
لِكُلِّ هَوًى مِنْ الْأَهْوَالِ مُقْتَحِمٍ

يَا رَبِّ صَلِّ وَسَلِّمْ كَمَا شِئْتَ أَبَدًا
هُوَ الْحَبِيبُ الَّذِي تَرَجَّيْنَا شَفَاعَتَهُ

27. Il-lā-lā-zee fa-tā-ra-nee fa-
in-na-hoo sa-yah-deen.

28. Wa fa-'a-lā-haa ka-li-ma-
tam-baa-qi-ya-tan fee
'a-qi-bi-hee

la-'al-la-hum yar-ji-'oon.

29. Bal mat-tā'-tu hāa-u-lāā-i
wa aa-bāā-a-hum

hat-taa jāā-a-hu-mul-haq-qu
wa ra-soo-lum-mu-been

30. Wa lam-maa jāā-a-hu-mul-
haq-qu

qaa-loo haa-zaa slih-runw-

wa in-naa bi-hee kaa-fi-roon.

31. Wa qaa-loo lau-laa nuṣ-ṣi-la
haa-zat-qur-aa-nu

'a-laa ra-ju-lim-mi-nal-qar-
ya-tai-ni 'a-zeem.

27. Except that He Who created
me will indeed guide me.

28. And he made that an abiding
precept for his posterity

that they might return
(to Allah's guidance).

29. Nay, but I let these (Makkana)
and their forefathers enjoy

until the Truth and a
Messenger explaining (it)
clearly, came to them

30. And when the Truth came
to them,

they said: This is sorcery

and surely we reject it

31. And they say: Why has this
Qur'an not been sent down

to some great man of the
two cities (Makkah and
Ta'if)?

إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيُدِيرُنِي

وَجَعَلَ كَلِمَةً بُاقِيَةً فِي عَقِبِهِ

لَعَلَّكُمْ يَرْجِعُونَ

بَلْ مَتَّعْتُ قَوْمًا لَّا وَابِلَاءَ لَهُمْ

حَتَّى جَاءَهُمُ الْحَقُّ وَرَسُولٌ مُبِينٌ

وَنَجَّاهُمْ مِّنَ الْحَقِّ

قَالُوا هَذَا سِحْرٌ

وَأَنَّا بِهِ كَاذِبُونَ

وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ

عَلَى رَجُلٍ مِّنَ الْقُرَآئِنِ عَظِيمٍ

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammed Ismail

Muhammed Ismail,

Maulvi Hafiz Qari Al-Khateeb

22. Bai qaa-lōo in-naa wa-jad-
nāa

aa-bāā-a-naa 'a-lāa
um-ma-tinw-

wa in-naa 'a-lāa aa-saa-ri-
him-muh-ta-doon.

23. Wa ka-zaa-li-ka māa ar-sat-
naa min qa-b-li-ka fee qar-
ya-tim-min-na-zee-rin

il-laa qaa-la mut-ra-foo-hāa

in-naa wa-jad-nāa aa-bāā-a-
naa 'a-lāa um-ma-tinw-

wa in-naa 'a-lāa aa-saa-ri-
him-muq-ta-doon.

24. Qaa-la a-wa lau ji-tu-kum
bi-ah-daa

mim-maa wa-jad-tum 'a-lai-hi
aa-bāā-a-kum.

Qaa-lōo in-naa bi-māa ur-sil-
tum bi-hee kaa-fi-roon

25. Fan-ta-qam-naa min-hum

fan-zur kai-fa-kaa-na 'aa-qi-
ba-tul-mu-kaz-zi-been.

RU-KOO' 3

26. Wa iz qaa-la ib-raa-hee-mu
li-a-bee-hi wa qau-mi-hēe

in-na-nee ba-rāa-um-mim-
maa la-bu-doon.

22. But they say: Indeed we
found

our forefathers upon a
course (of belief)

and surely we are guided by
their footprints.

23. And likewise We did not
send before you any warner
to any township,

but that its well-to-do men
said:

Indeed we found our fore-
father upon a course
(of belief)

and surely we are following
their footprints.

24. He said: What! Even though
I have come to you with
better guidance

than that upon which you
found your forefathers?

They say: We are deniers of
what you have been sent
with.

25. So, We took vengeance on
them,

and behold, how (sad) was
the end of the beliers!

SECTION 3

26. And (remember) when
Ibrahim said to his father
and his people.

Surely, I am innocent of
what you worship;

بَلْ قَالُوا إِنَّمَا وَجَدْنَا

آبَاءَنَا عَلَىٰ مَنَاسِكٍ

وَأَنَّا عَلَىٰ الْبُرُوجِ مُقْتَدُونَ ﴿٢٢﴾

وَكَذَٰلِكَ مَا أَرْسَلْنَا مِن
قَبْلِكَ فِي قَرْيَةٍ مِّنْ نَّذِيرٍ
إِلَّا قَالَ مُتْرَفُوهُمْ

إِنَّمَا وَجَدْنَا آبَاءَنَا عَلَىٰ مَنَاسِكٍ

وَأَنَّا عَلَىٰ الْبُرُوجِ مُقْتَدُونَ ﴿٢٣﴾

فَلْأَوَّلُ حِشْكُمًا يَّهْدَىٰ

وَمَا وَجَدُوا عَلَىٰ آبَائِهِمْ

قَالُوا إِنَّا كَايِمٌ أَتَيْنَهُمُ الْكَافِرُونَ ﴿٢٤﴾

فَانْقَضَيْنَا مِنْهُمْ

فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ ﴿٢٥﴾

وَكُوْع ٣

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ وَقَوْمِهِ

إِنِّي بَرَاءٌ مِّمَّا تَعْبُدُونَ ﴿٢٦﴾

17. *Wa i-zaa bush-shi-ra
a-ha-du-hum*

*bi-maa da-ra-ba lir-rah-
maa-ni ma-ga-lan*

*zai-la waj-hu-hoo mus-wad-
danw-wa hu-wa ka-zeem.*

18. *A-wa mauny-yu-nash-sha-u
fil-hil-ya-ti*

*wa hu-wa fil-khi-zaa-mi
ghai-ru mu-been.*

19. *Wa ja-'a-lul-ma-laa-i-ka-tal-
la-zee-na hum 'i-baa-dur-
rah-maa-ni i-naa-gaa.*

A-sha-hi-doo khal-qa-hum.

*Sa-tuk-ta-bu sha-haa-da-tu-
hum wa yus-a-loon.*

20. *Wa qaa-loo lau shaa-ar-rah-
maa-nu maa 'a-bad-naa-hum.*

*Maa la-hum bi-zaa-li-ka
min 'ilm.*

In-hum il-laa yakh-ru-soon.

21. *Am aa-tai-naa-hum ki-taa-
bam-min qab-li-hee*

*fa-hum bi-hee mus-tam-si-
koon.*

17. And when anyone of them
is given the good news

of that (i.e. a daughter),
which he attributes to the
All-Compassionate.

his countenance becomes
dark and he is filled with
grief.

18. Or (has Allah taken for
Himself) one who is brought
up amid ornaments,

and who is (usually)
inexpressive in dispute?

19. And they have made the
angels, who are the servants
of the All-Compassionate,
females.

Did they witness their
creation?

Their witness will be recorded
soon and they will be
questioned.

20. And they say: Had the All-
Compassionate willed, we
would not have worshipped
them (i.e. those other than
Allah).

They have no knowledge
of that;

they are only conjecturing.

21. Or have We given them a
book before this (Qur'an),

so they are holding fast to it?

وَإِذَا بُشِّرَ أَحَدُهُمْ

بِمَا ضَرَبَ لِلرَّحْمَنِ مَثَلًا

ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ

أَوْ مَنْ يَتَشَوَّاهُ الْجُلِيَّةُ

وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ

وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ إِنَاثًا

أَشْهَدُوا خَلْقَهُمْ

سَتَكْتُبُ شَهَادَتَهُمْ وَيُسْأَلُونَ

وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ

مَا لَهُمْ بِذَلِكَ مِنْ عِلْمٍ

إِنَّ هُمْ إِلَّا يَخْرُصُونَ

أَمْ آتَيْنَاهُمْ كِتَابًا مِنْ قَبْلِهِ

فَهُمْ بِهِ مُسْتَمْسِكُونَ

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darul Tasneef (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows

ث = **t** ح = **h** ز = **z** ص = **s** ق = **q** ط = **t** ظ = **z** ع = **'** ء = **l** (Jerk)
Bold **Madd** **Ā = ā** **ō = oo** **ī = ee** **Fine** **Madd** **Ā = ā** **ō = oo** **ī = ee**

Part 25 I-lai-hi yu-rad-du

الر - الج - ج - د

Chapter 43 Az-zukh-ruf

الز - الحرف

RU-KOO' 1 (Contd.)

13. Li-tas-ta-woo 'a-laa
 zu-hoo-ri-hee
 sum-ma taz-ku-roo nī-ma-ta
 rab-bi-kum

i-zas-ta-wai-tum 'a-lai-hi

wa ta-qoo-loo sub-haa-nal-
 la-zee sak-h-kha-ra la-naa
 haa-zaa

wa maa kun-naa la-hoo
 muq-ri-neen.

14. Wa in-nīla i-laa rab-bi-naa
 la-mun-qa-li-boon.

15. Wa ja-'a-loo la-hoo min
 'i-baa-di-hee juz-aa.

In-nal-in-saa-na la-ka-foo-
 rum-mu-been.

RU-KOO' 2

16. A-mīl-sa-kha-za min-maa
 yak-ha-qu ba-naa-tim-
 wa as-faa-kum bil-ba-neen.

SECTION 1 (Contd.)

13. That you may sit firm upon
 their backs,
 then you may remember
 the blessing of your Lord

when you are firmly sitting
 upon it

and that you may
 Say: Glory to Him
 Who has made this
 subservient to us;

and we could not have done
 this (ourselves).

14. And surely, we are to
 return to our Lord.

15. And they have assigned to
 Him (as offspring) a section
 of His servants.

Surely, man is openly
 ungrateful.

SECTION 2

16. Has He taken daughters out
 of what He has created
 and favoured you with sons?

ر ك و ع (معي)ع

لَتَسْتَوِيَ عَلَى ظُهُورِهِمْ
 تَذَكَّرُوا نِعْمَةَ رَبِّكُمْ

إِذْ أَنتَوِيضُونَ عَلَيْهِ

وَتَقُولُوا بُسْمِ اللَّهِ الَّذِي سَخَّرَ لَنَا هَذَا

وَمَا كُنَّا لَهُ مُقْرِنِينَ

وَالْأَلَّالِ رَبَّنَا الْمُنْقَلِبُونَ

وَجَعَلُوا لَهُ مِنْ عِبَادِهِمْ جُزْءًا

إِنَّا الْإِنْسَانُ لَكَفُورٌ مُبِينٌ

أَمْ أَلْقَيْنَا بَنَاتِنَا
 وَأَمْنَفْنَاهُ بِالْبَنِينَ

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Published by Syed Irshad Ali,
Printed at:
MATBA DARUT TASNIF,
Iqbal Mansion, Shahrah-e-Liaquat
Saddar, Karachi 74400 (Pakistan)
Phone: 5686997.

them out of my mind and struck them off the register of my belief and conviction. I thus discarded all false and unliking beliefs.

They say that it is not possible to acquire sound belief through our wisdom, because it is too sublime to be within the reach of human mind. I, on my part, am fully convinced that if we use our intellect rightly, refined from the filth of passion and pre-conceived ready-made ideologies, we can surely find the wealth of firm and unshakable Faith in Allah and in His supreme might and ability before Whose dazzling signs one has no alternative but to surrender himself in humility and helplessness. Thus did I cross through the mountains of doubt to firm belief: the true religion of Allah which is Islam.

REVEALED RELIGIONS

I studied the revealed religions as well as the non-revealed cults, like Buddhism, Taoism, Zoroastrianism, etc. In some I found traces of high morals and philosophy able to guide man to ideal conduct. But when it came to the question of formulating a definition of Allah, they go too far either by supposing many gods, each of them entrusted with the management of one specific department of the affairs of the world, or by presenting Allah in tangible form, resembling very closely the forms and shapes of the creatures. These gods indulge in serious activities and pranks to take revenge for themselves, express anger, eat and drink, and do all such acts as the mortals do.

As for Islam, it is the religion of nature. Almighty Allah has purified it from all material and tangible forms, and raised it to the highest degree of spiritualism and purity. Islam confirms that Allah possesses will, wisdom, discretion, knowledge and authority. According to

Islam, Allah's beautiful names are attributes which cannot be separated from His Being in any circumstances. It also emphasises His oneness which is not shared by any one from a time eternal that has neither beginning nor end, as mentioned in Surah No. 112.

1. Say: He is Allah the One
2. Allah, the SAMAD — Self existing, Independent, Absolute, Eternal; Carefree, (Almighty).
3. He begot none, nor was He begotten.
4. And no one is comparable to Him.

Thus did Islam attract me to its sublime and sacred fold—Islam the purest and sublimest of the revealed religions, free from the filth of apostasy and the dirt of the doctrine of incarnation.

ACCEPTANCE OF ISLAM

On the 8th of Ramadan I entered the mosque for the first time with two companions my soul and conscience got purified in the melting pot of magnificent Eemaan. I underwent that sweet, pleasant experience which opened on me the door of salvation. Every bit of my body pulsed with the pious TASBEEHAT (Glorifying Allah), soaring high in the high heavens. Neither did I feel disgusted nor perplexed—No never. It was the radiation of brilliant light which shone outside and inside of me to acquaint me as to who I really was soft, soothing and melodious inner voices whispered to me that from now onwards till the end of my life my path was Islam. In this moment which rose high above the summits of time I stood before Allah, the One and Only, the Almighty, the Forgiving His most High Spirit embraced me and asked me to resign myself to His care after the period of my prolonged loss and

misfortune. Immediately after concluding the prayer and at the gate of the Al-Farooq mosque, I took the Holy Book and began to imbibe enlightenment from the seas of its sacred verses and the eternal, clear wisdom by which I was thoroughly overwhelmed. This is the Book of God "about which there is no doubt."

"Falsehood cannot come at it from before it or behind it." (41:32)

It shall remain preserved till the end of the world without distortion or change.

"We have without doubt, sent down the message; and we will assuredly guard it (from corruption)" (15:9)

In plunging into this Divine copious and streaming bounty I uttered the (two) SHAHADATINI (testimonies) and announced my Islam to Allah. So that the firmness of my Eemaan may flourish and its impact on me may grow strong, I began to read books and works of contemporary Muslim thinkers who command influence in the Arab and other Muslim countries, the famous literary figure of Egypt, Aqqad being one of them.

I hope in all humbleness that Allah may accept my Islam which I have embraced as my last refuge, with soul and heart I have entered the fold of Islam in love of God, and His Prophet (Sallallahu 'alaihi wa sallam) whose status is sublime and exalted and whose personality is unique and exceptional. I used to appreciate and honour him in the past and I have an unflinching faith that he is the greatest Personality who has left indelible marks on the annals of the history of the world. In addition to this I am deeply enamoured of him

(Courtesy: AL-DA'I)

correctly unless he is competent to reach conclusions in the light of the Shari'ah.

The Ulama have agreed that it is necessary for a Qazi to be also an Alim and if he is lacking in expert knowledge of the Shari'ah he is not fit to be a Qazi. However, Fuqaha differ whether he should be an expert *fayh*. Imam Shafi'i holds the opinion that he should be a *Mujtahid* but Imam Abu Hanifa says that it is preferable if he is a *Mujtahid* but is not indispensable. In the famous book *al Dur-ul Mukhtar* it is stated: "It is only just that a Qazi should possess the power and be able to apply the provisions of Shari'ah by *Ijtihad* but if it is not possible he should be honest, God-fearing with power to decide cases with honesty and intelligence and be knowledgeable in the Shari'ah so that he can form his opinion by analogy or otherwise from the injunction of the Holy Qur'an and Sunnah by using his mental powers. The present writer considers this definition of the qualifications necessary for a Qazi more acceptable for if it is held that he should be well-versed in *Ijtihad*, few people will qualify for the job. But if *Ijtihad* is confined to the application of precedents from Shari'ah literature to the facts before the Qazi, so far as he can judge them of course, such qualifications will not be very difficult of achievement. In these days when very few people of ability and integrity are available the condition of being a *Mujtahid* will be hard to fulfil.

LAW OF EVIDENCE

The law of evidence occupies a prominent place in the Islamic system of Justice. An important feature of the Islamic law of evidence not found in other systems is that it has fixed a minimum number of witnesses for due proof of particular

WHY DID I EMBRACE ISLAM?

By Muhammad Muneer Khalid

(Previously George Peters Bassler, an official in the Ministry of Culture, Egypt)

I was born in the city of Mansoorah in the Arab Republic of Egypt in an ordinary Christian family in the lives of whose members religion had not much significance. We did not go to the Church except on festive and ceremonial occasions. In so far as we were concerned, religion did not mean anything more than rites which we observed, when necessary, even though we did not understand the language in which these rites were conducted. Nor did we grasp what they meant. Despite this, the rest of my family was deep in blind fanaticism of the ignorant who fear the loss of a thing even though they do not know its value. As for myself, such feelings never occurred to me even for a single moment. I had not the ability to attend the tedious services up to their conclusion. Boredom plagued me and displeasure prevailed upon me. In addition, there was the feeling that I did not belong to this atmosphere. On looking at the

crimes and claims. Similarly the sex and qualifications of the witness have also been laid down in detail. But in my view the most distinctive feature of the Islamic system is that of an enquiry into the character and reliability of witness which is termed in Shari'ah as "Tazkia-al-Shuhud". The practice was in vogue during the period of the Holy Prophet and it was much improved during the reign of the right guided Caliphs including an enquiry confidentially. Further a record of the witnesses was maintained in the department of the justice.

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worshippers I felt sure that I was not to be one of them. A total stranger I was in this place which was full of pictures, icons and statues like the temples of the idolaters of the Yore.

Then I turned to reading with inexhaustible greed and enthusiasm, which opened my faculties and sharpened my feelings.

Questions began to strike my mind like a spade striking against virgin land to "prepare it for the sowing of good seeds to bring forth delicious fruits. It was at this time that doubt arose within me about the religion to which I was born, violently and extensively shattering the frame of my mind. My heart rejected emotionally and my mind denied logically the idea that Almighty God can appear in the tangible form of a man and come down to the earth and permit the sinners to beat him, to spit on his face, and ultimately to torture and crucify him (according to the Christian claim) even if it was to exonerate them from the fault of their father Adam, as the Christians argue. As for the belief that God has three entities this too I refused to admit as true because God is one and only one and He has no compeer. As for the doctrine of trinity, it must ultimately lead to a division of the entity of God Himself, Who is far glorified and above such misconception. These beliefs are the fundamentals of Christianity, viz., divinity of Jesus Christ, his crucifixion as an atonement for humanity, and the Trinity—Father, and Holy Ghost. I banished these beliefs totally from the domain of my thinking; expelled

"If a man while treading on the path of right and justice decides a case though he has to do it against his own kith and kin, Allah will guarantee his welfare. But should he discard the path of justice and equity and passes a judgement with which his own conscience is not satisfied then his dealing is with Allah. Allah will reward his servants for their acts only when they perform such acts and duties with all sincerity."

In his famous book Hafiz Ibn Qayyim (d. 751) writes that this letter of Umar is a basic document and best code of conduct for the Islamic system of justice.

During the reign of Umar the Qazis enjoyed both the civil and criminal powers and no separate Qazis were appointed for each kind of work with separate jurisdiction. The same practice was followed during the time of Usman and 'Ali. Till the end of the period when Banu Umayyad were in power, Qazis were appointed by Caliph or the Governor of the Province. Qazis had equal status with no distinction in powers or grades. But in the reign of the Abbasids Imam Abu Yousuf was appointed the first Chief Justice with power to appoint or dismiss local Qazis. He also enjoyed supervisory and appellate powers as Chief Justice. The office of the Chief Justice continued even after him and Mamun al-Rashid appointed Yahya and later Abu-ul-Hasan Ali Bin Noman as Chief Justices. Baghdad was the seat of the Chief Justice. But when the Abbasi empire disintegrated the office was also abolished.

There used to be a Qazi al-Asakir (the Judge of the Army) as a special office in the Islamic judicial system. Such Qazis used to go with the Mujahideen and used to decide their cases and administered justice in the

conquered land as well as among personnel. There used to be the office of Muhtasib too in Islam's system of administration of the same status as the Qazi. He had jurisdiction over the administration of municipal laws, observance of discipline and decency, black marketing traffic control cases and maintenance of law and order. There also used to be the office of Wali-ul-Mazalim who had power to control and redress mal-administration, injustices and exercised jurisdiction over matters beyond the jurisdiction of Qazis and Muhtasibs. The jurisdiction of the Wali-ul-Mazalim was analogous to that of the administrative Courts of these days.

SPECIAL COURTS

Sometimes special courts were created to deal with special cases but they were given limited powers. Generally special courts were created to deal with the cases of Military personnel among themselves. Similarly criminal jurisdiction had not been separated and the Ilaga Qazi dealt with both kind of litigation.

The Islamic Court was presided over by a single Qazi and there was no practice of having Division or Full Benches. The Chief Justice had appellate powers and some special appeals were heard by the Caliph himself. Hafiz Ibn Qayyim has described the method of appointment distribution of power and duties in following words:

"The office of the Qazi was entrusted with general or special power according to the conditions and practices obtaining in the country and Shari'ah had fixed no special terms for it. If circumstances and local conditions demand the Qazi could be entrusted with the management of military matters. In other circumstances their jurisdiction can

be limited to the dispensation of public justice. In short the power can be assigned to the Qazi according to the need, practice, condition and circumstances prevailing in each country. And this is a well-considered and well-accepted principle." (Malah-Hakam, p. 12).

QUALIFICATION

There are some basic qualifications for appointment to the post of a Qazi. These are that he should have expert knowledge of the Holy Qur'an and the Sunnah of the Holy Prophet and consequently, he should be competent to form his own opinion in the light of that knowledge by inference or by analogy. When the Holy Prophet (Sallallahu 'alaihi wa sallam) appointed Hazrat Muaz as Qazi for Yemen he put several questions to him. In answer to one such question Hazrat Muaz stated that when he would not be able to find any authority from the Holy Qur'an and the Sunnah of the Holy Prophet, he would form his own opinion in the light of the Shari'ah. On this the Holy Prophet (Sallallahu 'alaihi wa sallam) had thanked Allah for this guidance to Hazrat Muaz. In the same context Allah had said "O David! We have appointed you as vicegerent in the land, so judge among man with justice" (Al-Qur'an 38:26). A Qazi would only be able to decide a case correctly when he has expert knowledge of Shari'ah and is able to derive his own conclusion from the expert knowledge for facts are innumerable but provisions of the Shari'ah are limited. It is not always possible for the Qazi to find an authority covering every factual position that he has to pronounce upon. As a result he will have to reach his own conclusion by reference to the authorities found in the Shari'ah and their application. And he will not be able to do so

THE ISLAMIC SYSTEM OF JUSTICE

By Justice Dr. Tanzil-ur-Rhaman

The foundation of Islamic system of courts was laid as soon as the Holy Prophet migrated to Madinah and in the beginning he himself used to decide all cases. When spread beyond the boundaries of Hijaz the Holy Prophet sent his representatives to those places as Qazis. The Holy Prophet appointed several of his Companions as Qazis, administrators and other functionaries at Makkah, Taif, Yemen, etc. Of these Hazrat 'Ali, Mu'adh bin Jabal and Musa Al-Ash'ari are some.

It sometimes happened that one companion was appointed as preacher at a place and another one was entrusted with the office of Qazi, at other places one of the companions was ordered to carry

arios like Yugoslavia and Angola, the element of deeply seated schisms within ideologically divergent Islamic nations need to be bridged through peaceful negotiations to establish common ground and expanded consensus.

The underdeveloped Muslim world, suffering from poverty and ignorance, stands to be damaged by unscrupulous leaders who under the garb of radicalism can unleash the forces of superstition and prejudice. To avoid such a maelstrom, consistent rational policies to abolish the root causes and a sincere appeal to the compassion of Muslim world can only bring about cognizance of the need of harmony and concordance between Muslim nations so as to glue them in loose functioning framework where disputes may be resolved with tolerance and mutual acceptance.

Courtesy: DAWN

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on both duties. This depended on the size of the town and its population. The same course was adopted by Abu Bakr till the time Umar succeeded as Caliph and the Islamic State expanded enormously. It was the latter who felt the need of appointing Qazi's separately from the administrators/Governors in-charge of the administration of the place. Umar appointed different companions of the Holy Prophet as Qazis, for example Zaid bin Thabit in Madinah. Ka'b bin Thaur in Basra. Ubaida bin Samit in Palestine and Abdullah bin Mas'ud in Kufa. All of them were very senior companions. In Umar's time these Qazis used to be subordinate to the Governor. But generally Umar himself appointed the Qazis.

UMAR'S REGULATIONS

Imam Muhammad has reported about a letter written by Umar to Abu Musa as narrated by Usman and Abu Bakr Al-Hazil and Abdul Maheh. The letter is as follows:

"You must understand that the office of Qazi involves a most important duty and is a Sunnah of the Holy Prophet to be followed. When a person presents his case before you then hear his complaint with all attention and due consideration. And when after hearing both parties you finally come to a decision then it is a duty not only to pronounce it but also to execute it for the best decision is of no use unless it is executed. Treat all people equally and deal with them justly without fear and favour so that a poor man not lose hope of getting justice and a powerful man may not entertain thoughts of getting favour from you. He who makes a claim in your

court should produce evidence in his own support and he against whom justice is sought and defends himself against a charge it is incumbent on him that he should be put on oath. It is permissible that the parties to a case compromise it but the compromise may not turn the prohibited into permissible nor permissible into prohibited. If the claimant cannot produce evidence to support his case at once you should give some time to him to do so. If he produces his evidence within that time then get his right restored to him. But if he does not then dismiss his case. Thus the matter will become clear for every body including the claimant and there will be no doubt left. If you have decided the case one way and when after more serious thoughts and consideration you come to the conclusion that your decision was not right there should be no bar to revising your order, for the truth is the truth and nobody can change it and it is right to accept the truth than to stick to injustice. All Muslims are reliable witnesses except those who have been punished with leashes as HADD or those who have been convicted for perjury or those whose lineage is doubtful. When you become uncertain or unconvinced about a matter of law and find no guidance from the book of Allah or the Sunnah of the Holy Prophet then give deep thought and consideration to it, seek guidance from similar cases and precedents and use the principles of analogy and inference and that reasoning which is nearer to the order of Allah and the Sunnah of his Holy Prophet should form basis of your orders. Do not behave ungenerously and do not harass the parties of case nor show them discourtesy. If you decide the case correctly Allah will reward you generously.

priority. Famine, disease and illiteracy should not be left to the discretion of western donors who generously have taken the task of addressing these issues in the Islamic world.

A study in the causes of global preeminence of British in the 19th century reveals that due to adroit combination of naval mastery, financial credit, commercial expertise and alliance diplomacy an Island was able to forge an empire where the "sun never set". In present day, we see that factors which helped the British forge a great empire are within the grasp of Islamic nation i.e., financial credit, commercial expertise and alliance diplomacy. Proper application of these combinations in this century can help the Islamic nations establish an economic union and loose framework of complementing nations.

Coming out of the poverty trap and wretched living conditions is the immediate priority for the poor Islamic countries; confrontation and calls for strategic defiance lose all importance when the shadows of hunger and illiteracy loom over the frail Islamic communities; reasonable balance, rational policies in the strategical realm would enhance the cause of the weak more effectively than what the confrontationist policies can do.

Economic goals of the Islamic societies should take precedence over political quidloquence. The nations need to curb the increased expression of power politics within the society. Not all problems can be overcome by will and strength; some Islamic nations by miscalculating their strength and trying to appear bigger, stronger and tougher than their rivals have damaged the infrastructure of their high-income economy.

The interests of the poor being loved by God is advanced by the clerics, it is the most effective tool helping the continued exploitation by the rulers. The marriage of convenience of the interest of a certain section of clerics and rulers deprive the poor the access to circumstances that may help them develop their capacity to full extent, the notion that people are poor but happy, therefore, why to stir them up and cause discontent is alien to ideals of an Islamic welfare state.

Mass poverty in Islamic countries is a result of exploitative and oppressive systems. The wretched and painful deprivation along with the moral, environmental, hygienic and social regression of Islamic societies cannot be overlooked; it has to be studied in the context of inequitable distribution of wealth. The poor Islamic countries due to their social fibre are the ones being targeted by the Western powers as the breeding grounds where they think infestitious fundamentalism is breeding which threatens world peace and, therefore, exposed to maximum brunt in shape of reduced assistance and help unless their conduct falls in line with the demands of the Western societies.

The Arab economies lost US\$ 800 billion, according to a report published by the Arab Monetary Fund (AMF), in the Gulf crisis of 1990 along with other inter-Muslim rivalries which have, in the last decade alone, cost the Muslim world in excess of US\$ 400 billion in defence spendings leaving permanent scars on the recuperative ability of Arab economies. A small fraction of \$1,200 billion would make a huge difference to the fate of 600 million Muslims living under the poverty line. Defence spendings are necessary for saving the societies from violence and invasion but since they

are imprudent, they should be reduced to lowest possible levels.

A cost-effective means of guaranteeing security, calls for an integrated military structure of regional Islamic states that will help the countries in reducing their expenditure on defence. There is no reason why some sort of security alliance and grouping cannot be conceived to reduce the intensity of dispute among Muslim states to prevent open hostilities.

The Islamic world is passing through a very sensitive period with the freedom of the Asian republics from the yokes of Soviet Union and end of puppet Soviet rule in Afghanistan. The Muslim lands captured by the Tsars are suddenly left on their own. The Slavs of the North are busy with their new-found love for Europe. Under these changed conditions, the important issue is not only replacement of Cyrillic letters imposed by Russians with Arabic alphabet or Latin, it is also the question of direction the Islamic countries should take: a modern tolerant version of Islam based on democracy, a free market economy.

The political divisions in the Islamic world make the thoughts of a coherent bloc impractical and fluid. The oil-rich nations are entangled in a struggle to dominate the newly-independent republics with competing aims and agendas; the new countries are being pulled in various ideological directions. The Central Asia has gained new importance with the surface of almost forgotten Islamic identity, but with the added dimension of hunger and nuclear weapons.

Once again, a determined effort and economic power of the Muslim world can channelise the poor economies of Central Asia out of the shackles of former Soviet economics and trading systems. To avoid scen-

take an intelligent view of national affairs but always to give the very first priority to their education and studies. He advised them not to indulge in active politics while they were yet students. They themselves need guidance before they are fully grown up mentally and educationally and are mature and well-placed in life, to become leaders in their own turn.

About education, he said, "There is no doubt that the future of our State will and must generally depend upon the type of education and the way in which we bring up our children as the future servants of Pakistan. Education does not merely mean academic education, and even that appears to be of a very poor type. What we have to do is to mobilize our people and build up the character of our future generations—We have to build up the character of our future generations which means highest sense of honour, integrity, selfless service to the nation, and sense of responsibility."

To the students, he said at Dhaka, "My young friends, I would like to tell you a few points about which you should be vigilant and beware. Firstly, beware of the fifth-columnists among ourselves. Secondly, guard against and weed out selfish people who only wish to exploit you so that they may swim. Thirdly, learn to judge who are really true and really honest and unselfish servants of the State who wish to serve the people with heart and soul, and support them...."

We have presented here the Founder of Pakistan as a leader of the nation and his special concern about education and students. How far we have come to his great expectations? Let us search our hearts to answer.

POINTS TO PONDER Disparities in Islamic World

By Iqbal Latif

THE disregard for human rights, social justice and denial of the expression of popular will has made Islamic countries a target of scorn, acquiescence of these societies to the idea of being unfairly victimised is like the Achilles' heel of the Islamic world where the community is at its weakest.

Inept deferment to study the economic imbalances and lack of interest to identify the concealed dangers in their own backyard, the twin ghosts of "external threats" and seeing "enemy" everywhere have consumed the efforts of the Islamic world.

A broad review of developing countries will reveal the vast incompatibilities of the Islamic world's economies due to geographic, demographic and resource availability, Muslim world comprising of 22% of the world population have only 4% of world manufacturing output despite owning 54% of the world oil revenues which are worth almost US \$ 11,500 billion.

Due to the unequal distribution of population and resources the Islamic world is divided into two groups of nations—the low income economies like Pakistan, Egypt, Bangladesh, and high income oil exporters like Iraq, Libya and Saudi Arabia. The low income Islamic economies constitute amongst themselves nations with the lowest per capita income, lowest life expectancy, lowest adult literacy and highest infant mortality rate; the broad quality of life indicators reflect absolutely wretched living conditions and misery enveloping the entire communities. The high in-

come oil economies have higher life expectancy, higher per capita income and all indicators relating to quality of life indicate better standard of living.

The marked difference between the two groups of Islamic nations can be appreciated if one sees the per capita GNP which averages \$270 for the low-income Islamic world, comprising nearly 900 million people, and \$13 500 for high-income Islamic world, which comprises 100 million people. Of the fifty countries which has the highest infant mortality rate in the world, nearly all low-income Islamic countries are unfortunately a part of that with Afghanistan leading as high as 171 deaths per 1000 live births.

The strong accommodation with the equilibrium of poverty in the low-income Islamic countries, a marked feature, can only be broken if efforts are directed to break the people's accommodation with poverty. Without rejection of accommodation, the low-income Islamic countries cannot escape poverty and associated low indicators of quality of life. The richer Islamic nations need to help the Islamic world towards economic self-sufficiency by targeting worst-affected areas with policies to break the equilibrium and accommodation of poverty.

The amelioration of socio-economic conditions in the Islamic world where more than 600 million people live below poverty line should be the fundamental task pursued by the oil-rich Islamic nations. The real causes of turmoil in the Islamic world need to be brought to the surface and tackled as immediate

ON FOURTEENTH AUGUST

WORDS OF ADVICE TO STUDENTS

FOURTEENTH AUGUST this year marked the completion of forty-five years of Pakistan—an impressive period in the post World War II scenario of rapid rise and fall of nations. It underscores the inherent soundness of the creation of our great Muslim state, albeit we have yet to prove ourselves worthy of this God-given "land of the pure"

FOUNDER Naturally, our thoughts go first to the founder of Pakistan Muhammad Ali Jinnah (d. 1948), upon whom the people befittingly bestowed the honorific appellation of Quaid-i-Azam, or the Great Leader. To draw at random from H. V. Hodson, author of the Great Divide (published 1969), "Of all the personalities in the last act of the great drama of India's rebirth to independence, Muhammad Ali Jinnah is at once the most enigmatic and the most important. —But it is barely conceivable that even's would have taken the same course, that the last struggle would have been a struggle of three, not two, well-balanced adversaries, and that a new nation State of Pakistan would have been created, but for the personality and leadership of one man, Mr. Jinnah.—One thing is certain, it was not for any venal motive that he changed (from the Indian Congress to the Muslim League). Not ever his political enemies ever accused Jinnah of corruption or self-seeking. He could be bought by no one, and for no price. Nor was he in the least degree a weather-cock, swinging in the wind of popularity or changing his politics to suit the chances of the times. He was a steadfast idealist as well

as a man of scrupulous honour. The fact to be explained is that in middle life he supplanted one ideal by another, and having embraced it clung to it with a fanatic grasp to the end of his days."

To elucidate, the changeover alludes to his shift from the concept of freedom of a united India to the division of India for the creation of independent India and Pakistan, the crux of two-nation theory. In 1936, he said, "We must think of the interest of our community.—The Hindus and Muslims must be organised separately, and once they are organised they will understand each other better." This is the turning point in his distinguished political career as a whole. Thence started the Pakistan movement that led to the Lahore Resolution of 1940 and culminated into the emergence of Pakistan in 1947—a matter of only one decade, a record short span of time for such gigantic feat of history. His biographer Stanley Wolpert has very deftly summed up his career thus; "Few individuals significantly alter the course of history. Fewer still modify the map of the world. Hardly anyone can be credited with creating a nation-state. Muhammad Ali Jinnah did all three."

IQBAL: Muhammad Ali Jinnah was a man of the world. He never claimed for himself religious scholarship or sainthood. Yet, being conversant with Islamic jurisprudence as an eminent lawyer that he was, he was well aware of the roots and gambit of Islam. He said, "Islam is not merely confined to the spiritual tenets and doctrines, or rituals and ceremonies. It is a

complete code of regulating the whole Muslim society and every department of life individually and collectively"

Providence chose this worldly man to lead the 100 million helter-skelter Muslims of India, to mould them into a nation, and to create for them the largest Muslim state, and the fifth largest state, of the world. Allama Muhammad Iqbal (d. 1938) whom he called "the sage, philosopher, and national poet of Islam", wrote to him from deathbed, "... you are the only Muslim in India today to whom the community has a right to look up for safe guidance through the storm which is coming to North-West India, and perhaps to the whole of India. I tell you that we are actually living in a state of civil war which, but for the police and military, would become universal in no time."

Great men and leader of men are undoubtedly chosen by Allah Himself. In Qur'an Ma'eed, He explains, together with a stern warning: "HE is the One WHO made you vicegerents on earth and raised the status of some of you above others, in order to test you in what HE has given you. Indeed your Lord is swift in retribution and HE certainly is Most Forgiving, Ever-Merciful." (6.165)

STUDENTS: The Pakistan movement owes its momentum in no small measure to the services of Muslim students, but they worked only as message-bearers, canvassers, and national guards. Their great leader always advised them only to

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CITY OFFICE:

Shahrah-e-Liaquat, Saddar Karachi-74400

(Phone : 5684325).

10:45 AM
ISSN: 0044

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PUBLISHED FORTNIGHTLY UNDER THE AUSPICES OF DARUT TASNIF (PRIVATE) LIMITED
on the 7th & 22nd of every month

VOL 41

SAFFAR 22, 1413 A.H

AUGUST 22, 1992

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QUR'AN MAJEED
ARABIC TEXT, ITS TRANSLITERATION AND TRANSLATION
INTO ENGLISH Part 25 Chapter 43 Verses 13 to 31

The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

العلم

الترنيسيل

محلة

دار التصنيف (برانيوت) ليتني

لعمد ٩

٨ ربيع الأول ، ١٤١٣ هـ الموافق ٧ سبتمبر ، ١٩٩٢ م

المجلد ٤١

٢٥١٩٩٧

دعوة الاسلام إلى الاتحاد والوحدة:

- كانت دعوة محمد بن عبد الله (ﷺ) دعوة الاتحاد والوحدة .
- ” الناس سواسية كأسنان المشط لا فضل لعرب على اجمي الا بالتقوى “ الحديث .
- قد وضع رسول الله (ﷺ) المخلصين من الأجم في صف المخلصين من العرب ... تحت ظلال الأعمرة الاسلامية للولفة .
- المؤمن للمؤمن كالنيران بشد بعضه بعضا .

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لمنفعة قراءتنا الكرام فتناشدكم أن يؤمنوا حرمتها
من الواجب أن يتم التخلص من الصفحات المطبوعة
بها بالطريقة الاسلامية اللائقة . وشكراً .

منسوخ من الركن من الركن

عن ابن امامة عليه السلام قال قال رسول الله ﷺ : يطعم المؤمن على الحلال كلها الا الحماة

والكذب .

(رواه احمد والبيهقي)

لا يمكن للمؤمن الصادق ارتكاب الحياة والكذب مهما كان يشوبه من الشوائب الأخرى .

الفصل الرابع

أَسْماءُ الْإِسْتِزَالَةِ السُّوْيَةِ فِي الْيَقِينِ الْإِسْتِزَالَةِ

ابتداء من المجلد ٣٩:

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خارج اکتان:

أولاً بناءً على ما ورد في الوثائق

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- سرى لانكا، النازمة والسلكة العربية السعودية ...

البريد البحري

- (د) الجزائر، بنجلاديش، مصر، العراق، إيران، الأردن، ليبيا، سورية وتركيا .. ١٢٠,٠٠
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نفس العدد الواحد (سأفيه أجرة البريد)

داخل پاکستان ۱۰۰ روپے موبیات خارج پاکستان ۱۰۰ روپے موبیات .. ۱۰۰ روپے موبیات

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على نقل المواد المنشورة في مجلة
الفيثوس انترنشنل انبساطاً أو ترجمة
أو بحجة لطيفة أخرى، على أن يذكر
مصدر المواد المنشورة و يتم ترخيصها
سحبها ، إلا إذا لا نسحق
سحب ترخيص القراء الكرام الإنجليزية
أو اكتساب الصونية بالمرسوف
الردمائية التي تنتم على صيات
الفيثوس ترين النص درس على
التوالي في كل عدد من المجلد.

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کتب الہدیہ دار التصفیہ،
محکمہ آباد، حبیب پور روڈ،
کراچی - پاکستان

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الكتب الرئيسية ٢٢٦٥٩٧-٩٨

المكتب الفرعي ٥٢٤٣٢٥

التوريد مقوما

وَمَا كَانَ قَوْلُكَ إِلَّا مِثْلَ الْفُتُورِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَكْخُ الْعَلَى بِكَمَالِهِ كَشَفَ الدُّجَى بِجَمَالِهِ

حَسَنَتْ جَبِينُ خِصَالِهِ صَلَوَاتُكَ عَلَيْهِ وَآلِهِ

أَلْهَمْنَا عَلَى سَيِّدِنَا مَقْعِدَ آلِهِمْ وَعَلَمُوا بِهِمْ بَعْدَ دُجَى مَقْلُومٍ كَلَفَ .

دعوة الاسلام إلى الاتحاد والوحدة

— الدكتور محمد الطيب الحجار —

كانت دعوة محمد بن عبد الله ﷺ دعوة الاتحاد والوحدة ، عرفها الناس على هذا الأساس منذ أشرق في الأرض بنورها للفضاء ، ومنذ أثبت الحق المبين ونادى به النبي الأُمي للعربي في بطحاء مكة ، ووسط الظلمات المتكاثفة التي كانت تخيم على أرجاء الجزيرة العربية مع العقيدة الفاسدة والعصبة القبلية المدمرة ، والأثرة الطاغية الباغية . .

الجشع والأشلاء . ومن ذلك ما وقع بين خزاعة وجرحم وبين بكر وتغلب وبين الأوس والخزرج إلى غير ذلك من صائر الأحداث الكبار الجسام ، ولقد برهنت الدعوة الإسلامية في هذا الظلام الخالك وبين تلك الأعاصير الحمقاء فأشرقت على العالم بدستور قوى متين يدحر إلى مكارم الأخلاق وينشر العدل والمساواة بين جميع الأمم والأفراد وينظم العلاقة بين الفرد والجماعة . وبين الفوارق بين العرب والعجم ، وهكذا جاء حافلا بالفضائل كقبلا بانقاذ الناس والسير بهم إلى شاطئ الأمن والسلام . ودعوة الاسلام إلى الاتحاد وأخوة صريحة . وقد بنيت على أساس سليم هو الأخوة بين الناس جميعا وعدم التفاضل بالأحساب والأنساب أو الجاه والسلطان أو الرتب والألقاب . وإنما يقاس الفضل بالعمل . ويكون المثقال الذي يوضع في الميزان هو الاخلاص والایمان ، وفي ذلك يقول الله عز وجل : يا أيها الناس أنا خلقناكم من ذكر وأنثى وجعلناكم شعوبا وقبائل لتعارفوا إن أكرمكم عند الله أتقاكم أن الله عالم غيبر ، (سورة حجرات آية ٢٣) ويقول الرسول ﷺ كما

لحيثما ظهر الاسلام الحنيف كانت الأمة العربية مجموعة من القبائل المتناثرة المتناثرة . وكان عددها ثلاثمائة وستين قبيلة . ولكنها — على كثرتها — ضعيفة هزيلة . إذ كان بأسها بينها هديدا . وكانت كل قبيلة مشغولة بنفسها لا يهتمها إلا مصلحتها الخاصة ولو هلمت بذلك آمال غيرها من القبائل ، ولكل قبيلة رئيسها السيد المطاع الذي لا يعقب على حكمه ، ولا يعصى له أمر منها جر عليهم من الولايات والمناصب . ولكل قبيلة أمها الخاص بها . وهو الملاذ الذي تلجأ إليه في الخطوب وتستعين به إذا مسها الضرر وزلزل بها التوازن . ومع عجب أن يكون هذا الاله حبرا لا يضرب ولا يبصر ولا يسمع . بل ولا يملك كشف الضر عن نفسه حتى يتمكن أن يكشفه عن غيره ، ولو تهيئنا تاريخ العرب أيام الجاهلية ونسعدنا إلى أحاديثهم وأشعارهم لراعتنا تلك العصبة الخبيثة التي كانت تجعل من كل قبيلة دولة مستقلة لا تتف دون مطامعها المادية والأدبية حواجز أو حدود ، وطالما ثارت الحروب بين القبائل من أجل تلك المطامع فازهقت الأرواح وسالت الدماء وتناثرت

لهم في الصحيحين : « الناس سواسية كأسنان المشط لا فضل لعربي على أعجمي إلا بالتقوى » . ثم بنادى صلوات الله وسلامه عليه بأعلى صوته في حجة الوداع أمام قبائل العرب جميعا فيقول : « أيها الناس ، أن ربكم واحد وأن أياكم واحد . كلكم لآدم وآدم من تراب ، لا فضل لعربي على أعجمي إلا بالتقوى » . وحميا سرقه فاطمة المخزومية وكانت من قبيلة شريفة جاء أسامة بن زيد ليشفع لها حتى لا يقيم الرسول الحد عليها فنضب رسول الله ﷺ ثم قال : « يا أسامة . أنتفع في حد من حدود الله ؟ إنما أهلكت من كان قبلكم أنهم كانوا إذا سرق للشريف تركوه . وإذا سرق للضعيف أذاموا عليه الحد وأيم الله لو أن فاطمة بنت محمد سرق لقطع محمد بها » .

ولم تكن هذه المبادئ الإنسانية للعادلة أولا مأثورا أو كلاما مسطورا لحسب ، ولكنها كانت حقيقة واقعة نهلت في جميع أعمال الرسول ﷺ وأصحابه المخلصين . فقد اتحدت من نفوسهم تلك المبادئ المدامة التي كان لا يقاس لرجل فيها بخلفه وأده ومروءته . وإنما يقاس بقيمته وبطئه وفصلته . وأصبحوا ينظرون إلى الناس بمنظار واحد . ويزنونهم بميزان واحد ، بقيمته بأهله — مثلا — كانت له الجمالية أحط قبائل العرب حتى لقد قال القائلون لهم :

لو قيل للكلب يا أهلي

عوى الكلب مع شؤم ذاك النسب

وقال الآخرون عنهم :

وما ينزع الأصل من هاشم

إذا كانت النفس من بأهله

هذه القيمة التي كانت في الجمالية على هذا الوضع للشين المهين أصبحت بعد الإسلام تفت جنبها إلى جنب

مع سائر قبائل العرب في صفوف متساوية . لا تحجز بينهم فواصل الطبقة المزرية والعبودية المخزية ، وأصبح الإسلام مناط فخرهم ودعامة مجدهم وشرفهم إذ رأوا في سماحة العادلة وعدالة التسوية ما يغني عن الحسب والنسب والرياش والنشب ، فكثروا يقولون — وبحق ما يقولون :

فنحن بنو الإسلام والله واحد

وأولى عباد الله بالله من شكر

وقد وضع رسول الله ﷺ المخلصين مع الأعاجم في صف المخلصين من العرب جنباً إلى جنب وكفوا إلى كنف تحت ظلال الأخوة الإسلامية الوارقة ، وقدم المخلصين من الأعاجم على كثير من العرب الذين لم يتوالر لهم مثل هذا الاخلاص . فبال بن رباح القرشي كان من خاصة المقربين لرسول الله ﷺ ولسائر المسلمين وقد رفعه الرسول باخلاصه وبلاؤه إلى الإسلام إلى أمة مكانة وأسماءه ، وسلمان الفارسي كان من المقربين لرسول الله ﷺ ولسائر المسلمين وهو الذي تولى قسم الفتنة بين المسلمين في موقعة جلولاء ، حتى لقد أنسته عدالة الإسلام جنسيته فكان شرفه وأتماؤه كله إلى الإسلام . وكان يقول مفتخراً ومعتزاً بفضل الله عليه : « أنا ابن الإسلام » . وصهيب الرومي كان — كذلك — من المقربين لرسول الله ﷺ ولسائر المسلمين وهو الذي قدمه عمر بن الخطاب على المهاجرين والأنصار فصلبهم أماماً وهذا تقدير يشهد إلى هدف جليل وينطوي على معنى كبير . وروى أنه حضر بهاب عمر بن الخطاب وهو خليفة نفر من سادات قريش كسهيل بن عمرو وأبي سفيان وغيرهما . ونفر آخر مع الموال كصهيب وبهال فخرج ابن عمر فأذن لولاء الموال وترك أولئك السادة . فقال أبو سفيان : لم أر كاليوم يأذن لولاء العبيد ويتركنا على بابهم لا يفضلك لنا . فقال سهيل بن عمرو — وكان رجلاً حاكلاً : « أيها القوم . إلى — والله — أرى الذي في

بعضون بنان القندم ويحسون بالخطر الدائم يحبط بهم يظفرون ذات اليمين وذات الشمال الى القطب المرشد والربان المنقذ والمرفأ الأمين . ثم أراد الله لهذا الليل الطويل أن يتجل بصبح جميل فجاء محمد بن عبد الله صلوات الله عليه الى المدينة يحمل بين يديه الهدى والرشاد ، ففضى على الفرقة وجمع الشتات وأحيا الله به القلوب الموات وألف بينها في جامعة متينة مع الأخوة والمحبة ، وفي ذلك يقول الله سبحانه : ولو أنفقت ما في الأرض جميعا ما ألفت بين قلوبهم ولكن الله ألف بينهم انه عزيز حكيم ، (سورة الأنفال آية ٦٣)

ولقد حول الاسلام ذلك التيار العنيف الذي كان يغلى للعصبة القبلية في نفوس الأوس والخزرج الى وجهة كريمة الذيرة المحدودة والتنافس الشريف الذي يسمى الى أجل قصد وأبل غاية وهي اعلاء كلمة الاسلام والقضاء على أعدائه الألداء في كل مكان ، فصار الأوس والخزرج يتجهون الى هدف واحد هو ارضاء الله ورسوله ولكنهم يصابون في هذا السبيل ويتناحسون تحت زعامة واحدة وقيادة واحدة هي زعامة محمد ﷺ وقيادته ، ثم توج هذا الاتحاد الثنائي بين الأوس والخزرج بانضمام المهاجرين اليه وذلك بالأخوة التي عقدتها الرسول ﷺ بين الأنصار والمهاجرين . وهي أخوة لادرة المثال كانت تملأها الظروف الحرجة التي كانت تحيط - حيث - بالمهاجرين حيث تركوا أوطانهم وأخرجوا من ديارهم ظلما وبغير حق وذهبوا الى المدينة بلا أهل ولا مال ولا ولد . فأخى رسول الله ﷺ بين الأنصار والمهاجرين وجعل هذه الأخوة من الحقوق والواجبات ما لأخوة النسب . وقد عرف الأنصار وأحبهم نحو أخوانهم المهاجرين وقدروا ظروفهم للعصبة فأوهمهم ونصروهم وضمروا في الاخلاص لهم والتفاني في خدمتهم أرواح الأمثال حتى لقد وصفهم الله

رجومكم وان كنتم غضاها فاغضبوا على أنفسكم دمي تقوم ودمهم فأسرعوا وأطاعوا فكيف بهم اذا دعوا يوم القيامة وزركم ؟ ، ومعنى ذلك أن عمر رضي الله عنه قد قدم هؤلاء الموالى لأنهم تقدموا في الاسلام وسبقوا عليهم . ومن الكلمات الماثورة عن عمر رضي الله عنه أنه كان يقول : والله لئن جاءت الأعاجم بالأعمال وجئنا بغير عمل فهم أولى بمحمد منا يوم القيامة ، فان من قصر به عمله لا يسرع به نسبه .

وفي ظل هذه الأخوة والعدالة لا بد أن يسود التعاون والتضام وتتمشى العداوة والبغضاء ، ثم يكون الاتحاد بين الأفراد والجماعات وبين الأمم والشعوب . ولا بد أن يسود هذا الاتحاد في مظهره وخبره فلا يتفاد له طعن ولا يصيبه لسمف والقوم . بل يتحقق فيه ما أشار اليه الرسول ﷺ حيث قال كما جاء في الصحيح . «الأمم لدون كالبنيان يشد بعضه بعضا . » ولقد بدأ رسول الله ﷺ في تحقيق هذا الاتحاد بين قبائل العرب بعد أن هاجر من مكة الى المدينة ، فوضع بذلك أساس القوة لدولة الاسلام الجديدة . ذلك بأن الأوس والخزرج كان بينهم - منذ استقروا في يثرب - صراع قوى على المجد المادى والأدى أوجده للعصبة القبلية التي كانت تمشي في أرجاء الجزيرة العربية كما يمشى الوباء وتسرى بين القبائل والبطون كما تسرى النار في المشيم - لا تذر من شيء أنت عليه الا جعله كالرميم - وكثيرا ما أدت تلك العصبة بين الأوس والخزرج الى حروب دامية رهيبة لم تكن تبدأ حينئذ الا لنبأ من جديد قوية عنيفة . وكان آخر هذه الأحداث ما وقع بين الفريقين في يوم بعاث . وهو يوم مشهود في تاريخ الأوس والخزرج هلك فيه قادتهم ورؤساؤهم ونصبت قوتهم وتعرض مركزهم في يثرب للدمار والانهيار وابتدأ جبر انهم اليهود يفتنون على انقراض هذا الصف قوة كبيرة جعلت الأوس والخزرج - حيث -

حز وحل بهذا الوصف الرائع حيث يقول عنهم :
« ويؤثرون على أنفسهم ولو كان بهم خصاصة ، أى يفضلون
ان ولهم المهاجرين على أنفسهم مما كان فقرهم ومما
اشتد حاجتهم .

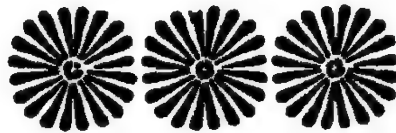
وبهذا الاتحاد الثلاثى بين الأوس والخزرج
والمهاجرين وضع الأساس للدولة العربية الإسلامية فكان
أول اتحاد مثالي من نوعه وأصبح المنارة الساطعة التى يهتدى
بها الضالون الحائررون ثم تابعت بعد ذلك قبائل العرب
تنضم الى هذا الاتحاد وتنضوى تحت رايته . حتى اذا كان
العام الثامن الهجرى وفتحت مكة المكرمة ودخل الناس الى
دين الله أوابجا أذعنن قريش والنضوت تحت لواء المسلمين
فكان الضباط الى المسلمين واتحادها معهم حفزا لسائر
القبائل العربية لتعلن الانضمام الى عهد محمد ﷺ . وتكون
الجزيرة العربية - فى جلها - أمة واحدة ودولة واحدة .

ولما لحق الرسول ﷺ بالرفيق الأمل - وكانت
دعوة الاسلام دعوة عالمية - كان على اصحاب الرسول
صالحات الله وسلامه عليه ان يتمروا هذا البناء وأن ينشروا
دين الله فى سائر الأرجاء فكانت الفترحات الإسلامية الى
أذن الله أن نمهد من بلاد الصين شرقا الى المحيط الأطلسى

غربا ومن سهول آسيا وجنوب غرب أوروبا شمالا
الى المحيط الهندي والصحراء الأفريقية الكبرى جنوبا .
وظلت هذه الرقعة الواسعة آمادا طويلة ، وهى دولة
واحدة يحكمها خليفة واحد ، واذا كان الاتحاد الثلاثى
الذى قام فى يثرب على يدى الرسول ﷺ بين الأوس
والخزرج والمهاجرين قد بدأ فى نطاق ضيق محدود ثم
أراد الله له أن يكون أساسا لوحدة قومه واسعة تجاوزت
الحدود . واختارت الحواجز والحدود فليس على الله
بعزيز أن يكون التآلف والتعاون الذى بدأ فى هذه الأيام
بين مصر وبعض جاراتها وشقيقاتها من الدول العربية
الإسلامية أساسا لوحدة عربية شاملة تضم بلاد العرب
المسلمين جميعا عما قريب أن شاء الله . وما دام الأساس
الذى قامت عليه الوحدة الأولى على عهد الرسول ﷺ
هو الجهد والإيمان فان الأمل كبير فى أن يكون لنا من
ذلك عبرة مبنى قوتنا وننخذ طريقنا الى الوحدة الكبرى
فى ضوء الجهد والإيمان لتقوم الدولة القوية التى تحطم
الأغلال وتحقق الآمال . . وصدق الله العظيم . ويا أيها
الذين آمنوا ان تنصروا الله ينصركم ويثبت أقدامكم .

هذا . ومعنى الله العون وبه التوفيق .

*** **



وَقَفَّأَ اللَّهُ لِمَا يُحِبُّ وَيَرْضَى

عَلَى حَبِيبِكَ خَيْرَ الْخَلْقِ كُلِّهِمْ
لِكُلِّ هَوٍّ مِنَ الْأَهْوَالِ مُفْتَحِهِمْ

يَا رَبِّ صَلِّ وَسَلِّمْ كَمَا تَرَى أَبَدًا
هُوَ الْحَبِيبُ الَّذِي تَرْجَى شَفَاعَتَهُ

RU-KOO' 5

46. *Wa la-qad ar-sal-naa moo-saa
bi-aa-yaa-ti-naa i-laa fir-'au-na
wa ma-la-i-hee*

*ja qaa-la in-nee ra-soo-lu
rab-bil-'aa-la-meen.*

47. *Fa-lam-maa ja'a-a-hum bi-aa-
yaa-ti-naa i-zaa hum-min-
haa yad-ha-koon*

48. *Wa maa nu-ree-him-mun
aa-ya-tin*

*il-laa hi-ya ak-ba-ru min
ukh-ti-haa*

*wa a-khaz-naa-hum bil-
'a-zaa-bi la-'al-la-hum
yar-ji-'oon.*

49. *Wa qaa-loo yaa-aiy-yu-has-
saa-hi-rud-'u-la-naa
rab-ba-ka*

bi-maa 'a-hi-da 'in-dak.

In-na-naa la-muh-ta-doon

50. *Fa-lam-maa ka-shaf-naa
'an-hu-mul-'a-zaa-ba*

i-zaa-hum yan-ku-goon.

SECTION 5

46. And indeed We sent Moses
with Our signs to Pharaoh
and his chiefs,

then he (Moses) said: Surely
I am a Messenger from the
Lord of the Worlds.

47. So, when he came to them
with Our signs, they began
to laugh at them (i.e. the
Signs).

48. And We did not show them
any sign,

but that was greater than its
sister (previous sign)

and We seized them with the
punishment that they might
return (to the right path)

49. And they said: O you
sorcerer! Invoke your
Lord for our sake

by the covenant He has made
with you;

(then) we shall surely become
rightly guided

50. So, when We removed from
them the punishment,

they began to break the
pledge.

ر ك و ع ٥

وَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا
رُفُوعًا وَمَلَأَيْنَاهُ

قَالَ إِنِّي رَسُولُ رَبِّ الْعَالَمِينَ

فَمَجَاءَ مُهُمْ بِآيَاتِنَا إِذْ هُمْ مِنْهَا يَضْحَكُونَ

وَمَا يُرِيتُهُمْ مِنْ آيَةٍ

إِلَّا هِيَ الْكِبَرُ مِنْ أَخْيَرِهَا

وَأَخَذْنَاهُمْ بِالْعَذَابِ لَعَلَّهُمْ يَرْجِعُونَ

وَقَالُوا إِنَّا يَأْتِيهِ الشَّيْطَانُ دُعَاءَ بَنَاتِكَ

بِمَا عَاهَدَ عِنْدَكَ

إِنَّا لَمُهْتَدُونَ

فَلَمَّا سَقَمْنَا بِهِمُ الْعَذَابَ

إِذَا هُمْ يَنْكُثُونَ

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammed Ismail

Muhammad Ismail,

Maulvi Hafiz Qari Al-Khateeb

39. *Wa launy-yan-fa-'a-ku-mut-
yau-ma iz-za-lam-tum an-na-
kum fil-'a-zaa-bi mush-
ta-ri-koon.*
39. And the fact that you are sharers (with others) in the punishment shall not avail you today, because you have done wrong
- وَلَنْ يَنْفَعَكُمُ الْيَوْمَ إِذْ ظَلَمْتُمْ أَنْتُمْ فِي الْعَذَابِ مُشْتَرِكُونَ
40. *A-fa an-ta tus-mi-'us-sum-
ma au-tah-dil-'um-ya*
40. Will you then make the deaf hear, or guide the blind
- أَفَأَنْتَ تُسْمِعُ الْعُمْ أَوْ تَهْدِي الْعُمْيَ
- wa man kaa-na fee da-laa-
lim-mu-been.*
- and those who are in manifest error?
- وَمَنْ كَانَ فِي ضَلَالٍ مُبِينٍ
41. *Fa-im-maa naz-ha-ban-na
bi-ka*
41. So, if We take you away,
- فَأَمَّا نَذْهَبَنَّ بِكَ
- fa-in-naa min-hum-mun-
ta-qi-moon*
- even then We shall take vengeance on them,
- فَأَنَّا لَمُنْهَمُ مُنْتَقِمُونَ
42. *Au nu-ri-yan-na-kal-la-zee
wa-'ad-naa-hum*
42. Or We shall show you that (punishment) which We have promised them,
- أَوْ تُبَيِّنُكَ لِمَنْ وَعَدْنَاهُمْ
- fa-in-naa 'a-lau-hum-muq-
ta-di-roon*
- for indeed, We have power over them.
- فَأَنَّا عَلَيْهِمْ مُقْتَدِرُونَ
43. *Fas-tam-sik bil-la-zze
oo-hi-ya i-lauk*
43. So hold fast to that which has been revealed to you
- فَأَسْقِمْ بِذَلِكَ نَفْسًا أَوْجَى إِلَيْكَ
- In-na-ka 'a-laa si-raa-tim-
mus-ta-qeem.*
- Surely, you are on the right path
- إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ
44. *Wa in-na-hoo la-zik-rul-la-ku
wa-li-qau-mik.*
44. And surely that (i.e. the Qur'an) is a Message for you and for your people,
- وَأَنَّهُ لَئِذَا زُرْتُمْ وَتَقْوَىٰ
- Wa sau-fa tus-a-loon*
- and you shall soon be questioned (about the message of the Qur'an)
- وَسَوْدُ تُسْأَلُونَ
45. *Was-al man ar-sal-naa min
qab-li-ka mir-ru-su-li-naa*
45. And ask those whom We sent before you of Our Messengers
- وَسْأَلْ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا
- a-fa-'al-naa min doo-nur-
rah-maa-ni aa-li-ha-
tainy-yu'-ba-doon.*
- Did We appoint, besides the All-Compassionate, gods to be worshipped?
- أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ آلِهَةً يُعْبَدُونَ

34. *Wa li-bu-yoo-ti-him ab-waa-
barw-wa su-ru-ran*

'a-lai-hāa yat-ta-ki-oon.

35. *Wa zukh-ru-jaa.*

*Wa in-kul-lu zaa-li-ka
lam-maa ma-taa-'ul-ha-yaa-
tid-dun-yaa.*

*Wal-aa-khu-ra-tu 'in-da rab-
bi-ka lil-mut-ta-geen.*

RU-KOO' 4

36 *Wa mainy-ya'-shu 'an
zik-rir-rah-maa-ni*

*nu-qaly-yid la-hoo shai-taa-
nan fa-hu-wa la-hoo
qa-reen.*

37 *Wa-in-na-hum la-ya-gud-
doo-na-hum 'a-nis-sa-bee-h*

*wa yah-sa-boo-na an-na-
hum-muh-ta-doon.*

38. *Hai-tāa i-zaa jāā-a-naa
qaa-la*

*yaa-lai-ta bai-nee wa bai-na-
ka bu'-dal-mash-ri-qai-ni*

ja-bī-sal-qa-reen!

34. And (also We would have
made) for their homes
doors and couches

upon which they recline,

35 (And would have made)
ornaments of gold (also).

And all these are nothing
but an enjoyment of the
worldly life

And the Hereafter with
your Lord is for the
righteous

SECTION 4

36 And whoso turns away from
the remembrance of the
All-Compassionate

We assign to him a devil so
he (the devil) becomes for
him a comrade.

37 And surely, they (the devils)
hinder them from the way
(of righteousness),

but they think that they are
rightly guided

38 Until, when he comes to
Us, he shall say.

O! Would that there were
between me and you (Satan)
the distance of the East
and the West;

so how evil is the comrade!

وَبَيِّمُوا لَهُمْ آيَاتِنَا وَسِرَارَهَا

عَلَيْهَا يَكُونُونَ

وَزُخْرَفًا

وَأِنْ كُلُّ ذَلِكَ لَمَّا مَتَاعُ الْحَيَاةِ الدُّنْيَا

وَالْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ

وَكُو ع ٤

وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمَنِ

نَقِضْ لَهُ سِيطَانًا مُلْكَهُ فَرِيقٌ

رَبَّهُمْ لِيَصُدُّوهُمْ عَنِ السَّبِيلِ

وَيَحْسِبُونَ أَنَّهُمْ مُهْتَدُونَ

حَتَّىٰ إِذَا جَاءَنَا قَالَ

يٰبْنَائِ بَنِيَّ وَبَيْنَكَ بَعْدَ الْمَشْرِقَيْنِ

فُتُوسَ الْقَرْيَتَيْنِ

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows

ث = q ح = h ج = z ص = s ض = d ط = t ظ = z ع = ' ه = t (Jerk)
 Bold *Madd* Ā = ā Ṣ = ṣ Ḍ = ḍ Fine *Madd* Ā = ā Ḍ = ḍ Ḍ = ḍ

Part 25 I-lai-hi yu-rad-du ٢٥ - البه يرد Chapter 43 Az-zukh-ruf ٤٣ - الزخرف

RU-KOO' 3 (Contd)

- 32 *A-hum yaq-si-moo-na*
rah-ma-ta rab-bik
- Nah-nu qa-sam-naa bai-na-*
hum-ma-'ee-sha-ta-hum
fil-ha-yaa-tid-dun-yaa
- wa ra-fa'-naa ba'-da-hum*
fau-qa ba'-din da-ra-jaa-til-
- li-yat-ta-khu-za ba'-du-hum*
ba'-dan sukh-reey-yaa
- Wa-rah-ma-tu rab-bi-ka*
khai-rum -
- mim-maa yaj-ma'oon*
- 33 *Wa lau laa ainy-ya-koo-*
nan-naa-su
- um-ma-tanw-waa-hi-da-tal-*
- la-ja-'al-naa li-mainy-yak-*
fu-ru bir-rah-maa-nu
- li-bu-voo-ti-him su-qu-fam-*
min fid-da-tinw-
- wa ma-'aa-ri-ja 'a-lai-haa*
vaz-ha-roon.

SECTION 3 (Contd)

- 32 Do they distribute the Mercy
 (Livelihood) of your Lord?
- (Nay) We divide among them
 their livelihood in the
 worldly life,
- and We raise some of them
 over others in ranks,
- so that some of them take
 others in service
- And the Mercy of your Lord
 is better
- than what they amass
- 33 And were it not that
 mankind would become
 one community (of un-
 believers)
- We would have made for
 those who disbelieve in the
 All-Compassionate,
- silver roofs for their houses
- and stairs to ascend whereby

رَكَو ع ٣ (متبع)

أَمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ
 لَنْ قَسِمْنَا بِكَ لَهُمْ مَقْعِدَتَهُمْ
 فِي الْحَيَاةِ الدُّنْيَا
 وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ
 لِيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا
 وَرَحْمَتُ رَبِّكَ خَيْرٌ
 مِنْ مَّا يَكْتُمُونَ
 وَلَوْ لَا أَنْ يَكُونَ النَّاسُ
 أُمَّةً وَاحِدَةً
 لَجَعَلْنَا لِمَنْ يَكْفُرْ بِالرَّحْمَنِ
 لِبُيُوتِهِمْ سُقُفًا مِنْ فِضَّةٍ
 وَمَعَالِمَ عَلَيْهِمْ يُصْهَرُونَ

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Published by Syed Irshad Ali,
Printed at:
MATBA DARUT TASNIF,
Iqbal Mansion, Shahrah-e-Liaquat
Saddar, Karachi 74400 (Pakistan)
Phone: 5686997.

place of man in universe, his relations with God, with fellow beings, with other creations, or over the five tenets of Islam namely *Kalma*, *Salaat*, *Fasting*, *Zakat* and *Hajj*. This unique aspect is the result of the existence of the Qur'an in its original form allowing of no diffusion, doubts and dichotomy.

While all other religions were uprooted from the country of their birth, Islam alone remains entrenched and established in both the place and the country of its origin.

The last and in fact the most important aspect of Islam which distinguishes it from other religions most glaringly is that during fourteen centuries Islam has never witnessed any large-scale desertions from its ranks.

Islam is expanding rather than receding, gaining ground rather than losing which development is significant and indicative of future shape of things.

The purpose of presenting these points which distinguish Islam from other religions and philosophies is to demonstrate and prove the lasting character of its appeal, the practical nature of its teachings, the flexibility of its legal system and the highly successful career of its Prophet which is pregnant with enormous potentialities for every human being who wishes success and respect in life.

The purpose of this exercise is also to stress that Islam need not be compared with other religions to prove that the era of faith has come to an end with the dawn of science and technology. Islam is different, Islam is dynamic. If Graeco-Roman philosophy could not defeat Islam's ideology in its first encounter with it in the early Muslim period, how can the same Graeco-Roman philosophy, as revived in the West, demolish Islam

ISLAM LAID FOUNDATION OF DEMOCRACY

Prime Minister Nawaz Sharif has said the Holy Prophet (*Sallallahu 'alaihi wa sallam*) gave the Muslims a charter of human rights, 1400 years ago "Piety and virtuousness alone are the standards for the Muslims and there is no preference to a white over a black, and all are equal."

In an interview with Anwar Turabef, chief editor, *Khalaq Sozi*, Tashkent, the Prime Minister said the West later on introduced several theories of fundamental rights but Islam had given this right to the human beings, 1400 years ago.

He was replying to a question, "The West believes where there is Islam democracy cannot flourish. How, as the Prime Minister of Islamic Republic of Pakistan, you view this belief and how you visualise the shape of Islamic Ummah in the 21st century?"

today when the basic principles of both have remained the same.

Western-educated Muslims should not be swayed by the glamour of Western civilisation nor by the grandeur of science and technology which belong neither to the East nor to the West. They can be taken over, adapted and improved upon by the Muslims as before, or as successfully adopted by Japan in the present century.

What is required of Muslims is Firm Faith in the oneness of God (*Tauhid*) and in its natural sequence, faith in the unity and equality of man. Belief in accountability here and hereafter. With this essential base of unity to and accountability, Science and Technology will prove useful to mankind.

—:o:—

The Prime Minister said: "Whatever may be the perception of the West about Islam and democracy, the fact is that, 1400 years ago, Islam laid the foundation of democracy, based on majority rule and consultation. It is a perfect religion and the amazing spread of Islam, the system of government and administration, the moral ideals of the faith, the rights of the individual, of the family and the community, the economic structure of Muslim community, agriculture, industry, trade—all these and many other topics find a lucid exposition in Islam." Mr Nawaz Sharif pointed out

"It is not correct that Islam and democracy cannot live together. The very concept of Islamic teachings is based on consultation, justice, equity and respect for fundamental rights, which is the essence of democracy, he asked

There were several Muslim states where democracy was flourishing, he added

Talking about Pakistan, he said: "We have chalked out long-term plans in all fields with the objective of making Pakistan a truly democratic country, with equal rights and opportunities for all the people and the blossoming of its Islamic character."

Mr Nawaz Sharif said he saw a very bright future for the Muslim Ummah in the 21st century. "The emergence of Central Asian states has further provided strength to the Islamic Ummah and, with the passage of time, we will be able to solve our economic, social, political, technological and other problems within the Ummah itself," he opined. **Courtesy: DAWN**

DISTINCT FEATURES OF ISLAM

Among world religions, Islam enjoys a unique and singular position. It is distinct and different from other faiths in several respects. Since these points of distinction are many, we shall confine ourselves to important aspects.

The distinction of this religion in the entire history of mankind is that a specific name was given by its Prophet during his own lifetime to the ideology he preached. Hazrat Muhammad (*Sallallahu 'alaihi wa sallam*) named his religion 'Islam', which is the word mentioned in the Qur'an.

The second distinct feature is that the word Islam not only bears a meaning but carries within it the entire essence of the philosophy, ideology and way of life as propounded in the Qur'an and taught by the Prophet.

Islam means: (a) complete submission to the will of one God and acceptance of His commands as revealed in the Qur'an (*silm*); (b) peace and stability: peace of mind as well as peace between individuals and peace among nations leading to stability, progress, prosperity (*salam*) and (c) moderation and a balanced life, a life devoid of excesses (*saleem*). These are the three main principles Islam stand for which are embodied in its name. This outstanding feature of Islam, is of great importance and calls for deeper study.

EXCELLENT FACTOR

The third distinguishing feature is that Islam alone of all religions has given the concept of House of God (Ka'bah) on earth which is a centralising and binding force for its followers. The Ka'bah has conferred innumerable benefits on Muslims from making them enter-

prising and seekers of knowledge to creating consciousness of human heritage from Abraham onward leading to firm belief in brotherhood as the basis of life. There is no such annual congregation in the world of all types of races and faces as at Makkah during Hajj. Islam alone with its belief in unity of mankind could give such a concept and provide such an excellent centralising factor.

Fourthly, Islam alone of all religion provided a multipurpose institution in the form of 'Mosque' to serve the religious, social educational and political requirements of the community at the grass-root level. Its peculiar feature is that it is neither governed nor controlled by any religious hierarchy. It has no parallel in history as a divine as well as a democratic institution. From Mosques have emanated freedom movements, movement to revive faith, and movements to safeguard the cultural values of the community.

The Mosque provides a means to the Muslims to remain vigilant 24 hours a day, to keep an eye on the modes and manners of the community 12 months of the year and to guard the Ummah from external as well as internal dangers perpetually. The Mosque is a watchtower, a permanent source of integration and a place of cultural and religious revival. The Mosque is the most useful institution man could conceive of, provided it is utilised in the manner and for the objectives it was intended for. It is an outstanding contribution of Islam to humanity — clean in environment, corporate in character, constructive in approach and creative in essence.

Fifthly, of all religious books,

the Qur'an alone has remained unaltered, un-edited, un-changed, Whether non-Muslims scholars accept the Qur'an as the word of God or as the work to the Prophet is immaterial. What is material to the subject is that they are all unanimous in the view that its language and its wording have remained in their original form. This is unique to Islam.

All other divine books have been edited, re-hashed and revised by their votaries with the passage of time. The followers of these religions do not deny this but claim that it was done by saintly persons under divine inspiration. In this respect Western world has adopted double standards. On one hand they prefer the original works of Socrates, Plato and Aristotle refusing to accept their interpretations and translations coming from later Muslims and non-Muslim thinkers. In the case of the Bible and the New Testament they accept all translations and interpolations as divinely inspired.

In the case of Islam, minutest details of the Prophet's life are recorded and, what is more, life sketches of thousands of his Companions have been bequeathed to posterity. Historical record is an important aspect without which the authenticity of a Prophet and the veracity of his teachings cannot be established. Myth and mystery mislead mankind rather than provide proper guidance to it. It is only a practical and eventful life lived with success and respect in the full light of history that can create the required impact. The Prophet of Islam alone can claim a career of this class.

Never has there been any difference among Muslims over the nature of God, over the Prophet's status as a man and messenger, over

of an understanding mind. The sermon often included recital of the Qur'anic Chapter Qaaf (50) that speaks at some length of the Day of Resurrection. (Muslim)

Praise of Allah invariably prefaced Holy Prophet's sermons. He would sometimes break off a sermon to attend to an emergency such as to pay attention to a child in difficulty, or to advise people to be seated, or to ask them to say their prayer. They were resumed thereafter. Once a man entered the mosque when a sermon was being delivered. The Holy Prophet (*Sallallahu 'alaihi wa sallam*) inquired of him if he had said the (preceding) Prayer. When the man said that he had not, the Holy Prophet instructed: "Then get up and perform it." (Bukhari)

Sermons were also delivered on battlefields and they comprised some of the best pieces of lively oratory of the Holy Prophet. He was at his best when he exhorted his soldiers, or addressed the enemy, in the thick of a battle or in the wake of a victory. The sermons comprising instructions and guidance were usually delivered with intervals in-between, lest the listeners felt weary. (Bukhari)

At all occasions his manner of speech was superb and his delivery suited the occasion.

(To be continued)

AL-HADIS: Ibn Omar (*Razi Allahu 'anhu*) reported that the Holy Prophet (*Sallallahu 'alaihi wa sallam*) said while he was on the pulpit speaking about charity and refraining from begging. The upper hand is better than the lower, and the upper hand is that which gives and the lower is that which begs.

(Agreed)

• • • •

OBITUARY

Muhammed Essa Jaffer

ALAS! The family tree of Sir Ebrahim Haroon Jaffer has shed another precious leaf. Muhammad Essa E.H. Jaffer is no more with us. He passed away of a fatal heart stroke in the night of the 7th August 1992 and was buried the next day after Friday prayer in the family enclave in the PECHS graveyard in Karachi. He was 70.

Essa Jaffer was born in 1922 in Poona in India in the illustrious Jaffer family. He received an affectionate pat of the Quaid-i-Azam who was political mentor and a close friend of the family.

By nature Essa Jaffer was a sportsman. Swimming, rowing, and cricket were his favourite pastimes. Since 1950, that is for over four decades, he did a lot for cricket in Pakistan. He had a knack for hunting the hidden talent. Catch them young and groom them to stardom. That was his motto. He remained for long life Vice-President of the Karachi Cricket Association.

This notwithstanding he was aware of the Word of Allah

"And the life of this world is nothing but a vain amusement and diversion, and certainly the home in the Hereafter is better for those who guard themselves against evil

Do you not understand?"

(6 32)

Thus The Divine message was understood by Essa Jaffer who was keen to understand practise, and

promote Islam in its true spirit as far as possible.

He was a pulet philanthrop. His generosity that remained generally anonymous, was always liberal. He had been regular reader of our Journal, Yaqeen International, since its beginning.

The late Essa Jaffer was an old heart patient. In 1983 he underwent open heart surgery in London. Darut Tasnif arranged in its Aulia Mosque Qur'an Khwani and Naff prayer to coincide with the timing of his bypass operation. But at last, nine years later, his appointed moment came and he breathed his last to keep his tryst with the Creator. As the poet has said, "Death the doocit plunders night and day on drum's beat" Qur'an Majeed has given a clear warning:

"To Allah we belong and to Him is certainly our return"
(2 156)

The late lamented Essa Jaffer will be long remembered for his social bearings, kind-heartedness, and humanistic qualities. We wholeheartedly share with the bereaved family their sad and irreparable loss and extend to them our heartfelt condolences. May Almighty Allah grant eternal peace and blessings to the departed soul. Amen!
DARUT TASNIF.

AL-HADIS: Ibn Omar (*Razi Allahu 'anhu*) reported: I used to sell camel at Naqiy for Dinars, and then take Dirhams in exchange. I then used to sell Dirhams and take Dinars in exchange. I then came to the Messenger of Allah (*Sallallahu 'alaihi wa sallam*) and mentioned it to him. He said. There's no harm if you take them at cash price at that time so long as you do not part away with something between you both. (Tirmizi, Abu Daud, Nisai)

• • • •

uttered each sentence distinctly in an unequivocal and clearly-worded style. When he had to make a gesture with his hand, he used to lift the whole arm. A turn of the palm of his hand indicated the mark of his surprise. While engaged in conversation, he would sometime pat his one hand with the other. He cast his eyes downward when he felt pleased. Seldom did he laugh. When amused, he only smiled. That was the limit." (Tirmizi)

Ibn Majah records that the Holy Prophet mostly looked upward while conversing, and that he talked with somewhat loud voice in order to be audible to his listener. Umme Ma'bad has described that he had a ringing voice. He was magnificent like a mountain when he was silent. He was clear and pleasing of speech. His conversation was sweet. It was not marred by vain talk. He would not refrain from talking when it was necessary for him to speak. His words were set like pearls in a string. When he spoke, others kept quiet. There was nothing doubtful in his speech.

There is yet another tradition that says that he shunned uncalled for melancholy in speech and kept clear of purposeless talk. He would speak only about matters worthy of reward from Allah. When he spoke all the rest remained motionless as if sparrows perched on their heads. They spoke only when he had finished and were not let to enter into cross argument among themselves.

In face to face conversation, he was sensitive, considerate, sympathetic, and to the point. His conversation was charged with a tender feeling. Once, while returning from a battle, he came upon a halting place, where a number of persons were sitting. On his questioning, he was informed that they were all

Muslims. Nearby a woman was making fire, with her child by her side, when the hearth was ablaze, the woman lifted up the child and came to the Holy Prophet. The following conversation ensued:

- You are the Messenger of Allah, isn't it?
- Certainly I am.
- Is not Allah more kind to His creatures than a mother to her child?
- Yes, He is, for sure.
- But then a mother shall never put her child in the fire.
- (With profuse tears in his eyes) Allah will chastise the person who is defiant, who revolts against His Sovereignty, and who does not believe in His Oneness." (Ibn Majah)

It is a piece of bright and educative dialogue indeed. The difficult poser of the old woman was adequately answered in a few convincing words.

The following is another piece of conversation that passed between the Holy Prophet and Hazrat Mu'az (Razi Allahu 'anhu):

- O Mu'az! Should not I tell you what is of ultimate significance? And upon what it rests?
- Certainly, O Messenger of Allah!
- The thing that is foremost is Islam; Prayer is its pillar, and Jihad (that is to strive hard in the cause of Allah) is its summit, Should not I tell you also about the essence of all this?
- Of course, O Messenger of Allah!
- (Pointing to his tongue) keep it under control.
- Shall we be called to account for what we speak?
- Woe to your ignorance! Many people will be thrown headlong into the Fire merely on account

of (irreligious) words of their mouth.

This short dialogue has in it beauty of expression. It is concise and yet pragmatic and impressive in its style and content.

AT HIS COUNCILS

When someone was in the midst of his discourse in Holy Prophet's gatherings, the man was not interrupted even if he was saying something not quite pleasing. Everyone was put at ease. These meetings were meant for preaching as well as to answer questions. They were subject to strict discipline and decorum. Here people were allowed to speak in a regular order of precedence. Pin-drop silence prevailed when the Holy Prophet (Sallallahu 'alaihi wa sallam) spoke. No one was allowed to cut someone else short while he was speaking. In the midst of his simplicity and humility, the Holy Prophet's (Sallallahu 'alaihi wa sallam) audience used to be swayed with an air of reverence for his august personality and words. His conversation, speech, or sermon was always listened with rapt attention. He always talked about religion, morality, and spiritual values. Even when he was interrupted, he would go on with his talk up to the very end and only thereafter take up the problem of the person who interrupted him.

SERMONS

Sermons of the Holy Prophet (Sallallahu 'alaihi wa sallam) comprise a very important part of his traditions. They are a rich source of his Secret. They were frequently delivered for the instruction and guidance of the people. They were meant to give them the right lead. Sermon was a regular feature of Friday Prayer. His sermons were always short and precise. He used to emphasise that a brief sermon and a long Prayer were the token

AL-SUNNAH

PROPHET MUHAMMAD

(Sallallahu 'alaihi wa sallam)

HIS MANNER OF SPEECH

I

"Each crisis brings its word and deed" said Whittier. Human history is primarily a record of important and dramatic events, which have often been affected by great speeches. From the days of Greece and Rome to our own day, oratory and statesmanship have gone hand in hand. Many men of sword have been noted also for their stirring eloquence.

This is how Lewis Copeland prefaces the anthology: "The World's Great Speeches". It somehow omits to mention the Prophets whose strongest weapon to spread the message of God (Allah) was their talent of speech. When Moses, (peace be upon him), who suffered

The last repairs to the dome were carried out 30 years ago. The eastern part of Jerusalem where the Al-Aqsa Mosque is situated is under Israeli occupation. But Mivan is not deterred by the situation as it is based in Northern Ireland which itself is torn by sectarian strife.

Mivan director Grenville Redmond says, "We are very honoured to have this job. It is one of the most prestigious in the world at the moment." (DAWN)

We hope there will be necessary coordination in carrying out this noble task and that other Muslim countries will also come forward to make a common cause with the sponsors of the projected move.

May Almighty Allah be our Helper. Ameen!

—:O:—

from stammering, set on his Apostolic mission, he prayed to Allah thus, as Qur'an Majeed tells:

"And loose the knot of my tongue, (that) they may understand my speech" (20: 27-28)

All Prophets of Allah had to face and combat one crisis or another. The Prophet of Islam too was born in the midst of a great crisis, the crisis of Ignorance and Darkness prevalent to obliterate true knowledge and light. He had to combat it with word and deed, the speech and action both of which supported and complemented each other

The Holy Prophet had a unique charm and mellowness in his speech. His oration was spontaneous. He used to punctuate it with pauses, in order to make each sentence distinct so as to facilitate its grasp for his listeners and its retention in their memory. Usually he would repeat his words three times so that they were well understood. When he wanted to lay special emphasis, he used to repeat even more than three times.

HIS STYLE

His style of speech was lucid. It was as sublime as the dignity of his message itself. His sentences were generally short and always to the point, clear, unambiguous, effective and penetrating. As an example we may cite what he told Hazrat 'Ali (Karram Allahu wajhahu) when the latter inquired of him about his way of life. The Holy Prophet said:

- * Gnosis of God is my wealth.
- * Reason is the root of my religion.
- * Love is the foundation of my being.
- * Enthusiasm (in the way of God) is my vehicle.
- * Remembrance (of God) is my companion.
- * Faith (in God) is my strength.
- * Grief is my helper.
- * Learning is my weapon.
- * Patience is my cloak.
- * Submission to God's will is my prize.
- * Humility is what I am proud of.
- * Devotion (to God) is my occupation.
- * Firm belief (in God) is my sustenance.
- * Truth is my protection.
- * Obedience (to God) is my dignity.
- * Strife in the cause of God (Jihad) is my natural disposition.
- * Prayer is the coolness of my eyes.

In these seventeen succinct sentences he beautifully summed up his many-sided way, the comprehensive and versatile way of the Prophet who was the leader of righteous people and their source of intelligence. Such was the lamp that illumined the path leading to Truth. This was the guiding star that showed the Straight Path to the wayward and astray. He depicted in a few words the wide spectrum of his way of life.

HIND'S IMPRESSION

Hazrat Khadijah (Razi 'allahu 'anha) had a son named Hind, from a former husband. Hind was a keen observer, possessing a gift of precise and imaginative expression. When once asked as to how the Holy Prophet used to speak, he said, "The Prophet was always thoughtful, mostly reticent. He never spoke unless he felt it necessary to do so. He

deur and ordered a mosque to be built on its site that was associated with the Holy Prophet's Asa' and Mi'raj. We leave here further details of the erection, expansion, and decoration of the Dome and the Mosque from time to time over long centuries.

QIBLAH: Literally, Qiblah means "anything opposite". In Muslim theology it depicts the direction to which the believer turns in prayer. Islam prescribes a common Qiblah for all wherever in the world: east, west, north, or south, they are and whether they offer prayer individually or in a congregation. For about fourteen years of its advent, Islam kept Jerusalem as Qiblah, that is in common with People of the Book, viz. Jews and Christians. The Prophet of Islam, however, pined for Ka'bah to be the Muslims' Qiblah, because it was the first House of worship appointed by Allah (3:96) and its edifice was re-raised by his forefather Prophet Ibrahim ('alaihi salaam) (2:127) on its ancient foundation that had fallen into ruins for long.

At last His Messenger's wish was granted by Allah. Ibn Ishaq writes, "It is said that the Qiblah was changed in Sha'baan at the beginning of the eighteenth month after the arrival of the Apostle in Madinah." It is relevant to note that while in Makkah, the Holy Prophet prayed in such a way that he faced the Ka'bah in Makkah as well as Jerusalem Both remained in front of him. This was not possible in Madinah as it intervened between Makkah nad Jerusalem.

The relevant verse of Qur'an Majeed says:

"We have certainly seen the turning of your face towards the heavens
so surely We will make you turn (in prayer) towards a

direction with which you will be pleased.

So now turn your face towards the Masjid-il Haraam (The Sacred Mosque in Makkah, and wherever you (Muslims) be, turn your faces in its direction." (2:144)

The change of Qiblah did not at all detract from the attachment of Islam to Jerusalem for reasons already stated. Besides, Allah had already named it Masjid-il-Aqsa (17:1) in the eighth year, or thereabout, of Islam when there was no mosque there. Its sacred status ranks high with Holy Ka'bah in Makkah and the Prophet's Mosque in Madinah as the traditions go.

CONCLUSION: A mosque in Islam is considered as a house of Allah Himself. Our'an Majeed describes its sanctity thus:

"Only he shall attend the mosques of Allah who believes in Allah and the Last Day, establishes the prayer and pays Zakaat (obligatory charity) and fears none save Allah.

So it may be that they will be among the rightly guided ones." (9:18)

However, a mosque is not a mere edifice of mortar and stone and a piece of artistic decoration. That is only its body. Its soul lies in the ardent devotion of Allah with which the believers pray and glorify Him in the Mosque. The Dome of the Rock and the Mosque of Aqsa call for the faith like Caliph 'Omar's and the spirit of Sultan Salahuddin who respectively conquered and recaptured Jerusalem, to exalt the glory of Allah and His everlasting Word, and to perpetuate His religion. If we follow their footsteps, Jerusalem will again be ours, insha' Allah, Israel's and its supporters' might notwithstanding.

May Allah, in His mercy, grant us the strength of faith of our forefathers and the chivalry of our heroes of yore to retake Jerusalem in the cause of Allah. May He crown with success the noble initiative of King Fahd. Ameen!

POST SCRIPT

We have come across another piece of good news dealing with the repair of the Dome of the Rock and Al-Aqsa Mosque. It reads as follows:

"A British firm has been appointed to carry out repairs to the historic Al-Aqsa Mosque in Jerusalem. The repairs will begin on July 20, and will take 18 months to complete.

The project which is likely to cost 4 million pounds is being financed from the personal funds of King Hussein of Jordan.

One of the most important shrines, for the Muslim world, the Al-Aqsa Mosque's dome has weakened structurally, according to experts. The present anodised aluminium outer dome covering is, therefore, to be replaced.

The Restoration Committee of Al-Aqsa Mosque has decided to resort to the more traditional method of using timber for its durability. The inner timber shell will be covered in gilded copper and the original final covered in gold, at present in the Islamic Museum in the Mosque, will be re-erected.

Mivan Overseas, based in Northern Ireland, was chosen from among 15 international companies tendering for the project, in view of its expertise and experience. The company had also constructed the Presidential Palace in Baghdad, later destroyed during the Gulf War. Mivan will use the local Muslim labour for the re-construction of the mosque dome.



In the name of Allah, the All-Compassionate, the Most-Merciful.

DOME OF THE ROCK

(QUBBAT AL-SAKHRAH)

DOME OF THE ROCK is the most picturesque survival of the era when Jerusalem was ruled by the early Muslims. It is the ancient-most symbol of the heyday of Islam and as such a relic worthy of protection and preservation by all means. In one sense it is a victory monument ever to remind of the glorious conquest of Jerusalem under the dynamic lead of the Second Caliph of Islam, Hazrat 'Omar (*Razi Allahu 'anhu*). In the second place it reminds of the direction of the Muslim's Qibla, before it was changed to K'abah in Makkah. Yet another reason of its veneration is that it adores the rock where the Night Journey (*Aura*) of the last of the Apostles of Allah, Muhammad (*Sallallahu 'alaih wa sallam*) ended and whence his Celestial Ascension (*Mi'raj*) began. Here he also led in Prayer his preceding Apostles, peace be upon them.

From purely architectural point of view, the Dome of the Rock is a magnificent piece of impressive size and monumental character. On all counts, the Dome and its adjunctive mosque Al-Aqsa have sentimental and spiritual values and symbolic significance for Islam and its followers: they are worthy of keeping guard till the Doomsday.

REPAIR: It is in this context that the news has been received with joy and satisfaction that Khadim-i-Haramain-i-Sharifain, Saudi King bin 'Abdul 'Aziz, has decided to meet the total cost of repair and renovation of the war-ravaged Dome of the Rock and Masjid al-Aqsa in

occupied Jerusalem. They have sustained over years damage at the hostile hands of Israel. It has been proposed to channel the requisite funds, and to undertake the work, through the good offices of the United Nations Educational, Scientific, and Cultural Organisation (UNESCO). The Saudi authorities have already approached the Director-General of the UN organisation for the purpose in view. It is to be hoped that Israel's cooperation and worldwide support to this non-political project will be forthcoming without ado.

BIBLICAL MYTHS: The Jewish-Christian version of the Dome of the Rock is full of half-truths. According to the *Micropaedia* of the New Encyclopaedia Britanica, "The Dome of the Rock is the oldest extant Islamic monument. The rock over which the shrine was built is sacred to both Muslims and Jews. To the former it is the site from which the Prophet Muhammad (*Sallallahu 'alaih wa sallam*), founder of Islam, ascended to heaven; to the latter, it is the site at which Abraham (peace be upon him)" the first patriarch and progenitor of the Hebrew people, prepared to sacrifice his son Isaac (peace be upon him)."

To begin with let us quote from Steven Runciman's *A History of the Crusades*, Volume One, to show how humbly, gracefully and judiciously the site was taken over by Caliph 'Omar (*Razi Allahu 'anhu*). He narrates, "On a February day in the year A.D. 638 the Caliph

Omar entered Jerusalem, riding upon a white camel.—At his side was the Patriarch Sophronius, as chief magistrate of the surrendered city (of Jerusalem). Omar rode straight to the site of the Temple of Solomon, whence his friend Muhammad (*Sallallahu 'alaih wa sallam*) had ascended to Heaven.—Next, the Caliph asked to see the shrine of the Christians. The Patriarch took him to the Church of the Holy Sepulchre and showed him all that was there. While they were in the church the hour for Moslem prayer approached. The Caliph asked where he could spread out his prayer-rug. Sophronius begged him to stay where he was; but Omar went outside to the porch of the Martyrion, for fear, he said, lest his zealous followers might claim for Islam the place wherein he had prayed. And so indeed it was. The porch was taken over by the Moslems, but the church remained as it had been, the holiest sanctuary of Christendom."

This shows the tolerance and considerateness of the victor Caliph of Islam.

As for the rest, the Muslim tradition is totally different in so far as the sacrifice of Prophet Abraham's son is concerned. It was not Isaac (*Ishaq*) son of Sara who was offered but Ishmael (*Isma'il*) son of Hagar (*Hajira*), peace be upon all of them. Besides, it was not Jerusalem but Makkah where the sacrifice was offered by Prophet Abraham.

Caliph 'Omar found the revered Rock apparelled in glory and gran-

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PUBLISHED FORTNIGHTLY UNDER THE AUSPICES OF DARUT TASNIF (PRIVATE) LIMITED
in the 7th & 22nd of every month

VOL. 41

RABI-UL-AWWAL 8, 1413 A H SEPTEMBER 7, 1992

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المجلد ٤١

٢٠١٣/١٠/٢٢

الأدب مع الله ورسوله ﷺ :

— والله يأمرنا بمكلم الأخلاق ورعاية الآداب مع رسوله الكريم ﷺ .

— لا ريب أن سيدنا محمد بن عبد الله هو أفضل خلق الله وأكرمهم عند الله فيحتتم تكريمه وتحويله .

— أما الأخلاق الكريمة فتدفع محذورها إلى قلب المؤمن .
— أن الاسلام انشر بالقدوة كما انتشر بالدعوة .

تطبع آيات القرآن الكريم والأحاديث النبوية الفقهية
لمنفعة قراءتنا الكرام فتناسد هم أن يؤمنوا حرماتها .
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انسترونه

عن أبي هريرة رضي الله عنه قال قال رسول الله ﷺ: لا يلدغ المؤمن من جحر واحد مرتين

(مصنف علیہ)

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وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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الأدب مع الله ورسوله

الإيمان بالله . . هو ثقل قلبي وجدالي يحملها المؤمن بين طياته ، فيعرف به كيف يتعامل مع الله ورسوله ومع تعامله مع الله يكون التعامل مع الناس ، لأنه تعلم من تعامله مع الله أن يحترم الناس ، فيعاملهم بأدب شرعه الله سبحانه وتعالى فيكون الأدب والاحترام فيكون الأدب مع الله ، الأدب مع رسول الله ، الأدب مع الناس ويحدثنا فضيلة الشيخ محمد صالح المنجد عن طريقه الأدب مع الله ورسوله فيقول :

يقول الله عز وجل :

« يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدُمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ إِنَّ الَّذِينَ يَغْضَوْنَ أَسْوَأَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَى لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ إِنَّ الَّذِينَ ينادونك من وراء الحجرات أكثرهم لا يعقلون . ولو أنهم صبروا حتى تخرج إليهم لكان خيرا لهم والله غفور رحيم » .

جعل الله الأدب مع رسوله وغض الصوت عند رسول الله امتحانا لتقوى القلوب ، أما رفع الصوت فوق صوت النبي فقد نهى عنه رب العالمين كما نهى عن الغلظة والجموع ، والله يأمرنا بمكرم الأخلاق ورعاية الآداب مع رسوله الكريم فلا نقدم قولا ولا فعلا بين يدي الله ورسوله ومع قدم فعلا أو قولا بين يدي الرسول ﷺ فقد قدمه على الله ، لأن الرسول لا يأمر إلا بما يأمر به الله عز وجل :

فهو لا ينطق بحرف الهوى . إن هو الاوحى بوحي ، وقد كرمه ربه فقال لنا : « قل إن كنتم تحبون الله فاتبعوني يحببكم الله » .

وفي هذه الآيات تربية وجدانية وتوجيهات مهمة ، وفي سورة الحجرات منهج تربوي كامل ومقرر أخلاق شامل ، يعلم الأدب ويرشد إلى المضائل والمثائل ، والقرآن أكبر مهلب وأعظم مؤدب ، وهو الذي أدب به ربنا رسوله فأحسن تأديبه فكان خلقه القرآن ، وأدب به الرسول أصحابه .

افتتحت سورة الحجرات بنهى المؤمنين عن الحكم بشيء قبل أن يأمر به الله ورسوله ، وفي هذا نهى عن هذا التسرع والله يقول : « وبالحق أنزلناه وبالحق نزل وما أرسلناك إلا مبشرا ونذيرا » . والخضوع للحق من شيمه ذرى الخلق والمروءة والنبل والفضل ، ولما كانت طاعة الرسول من طاعة الله « من يطع الرسول فقد أطاع الله » .

والأدب مع أبياء الله يترجم عن الأدب مع الله الذي أرسلهم مبشرين ومنذرين ، وقد بحث خانم رسل الله سيدنا محمد بن عبد الله رحمة للعالمين فقال : وما أرسلناك إلا رحمة للعالمين .

وأما الآيات التي هدانا بها حديثنا هذا فهي تترجم عن الأدب النفسي مع الله ومع رسوله ولنا فيه الأسرة الحسنة ، وقد فرض الله الأدب معه علينا وهذا ما يأمر به اللوق والليانة والعمرة السليمة التي لم يلوثها نفاق أو بدنها فقدان الحياء مع الله عز وجل ، ولا ريب أن سيدنا محمد بن عبد الله هو أفضل خلق الله وأكرمهم عند الله فمنحتم تكريمه وتهجيلة فهو البشير النذير وهو السراج المنير وهو الذي أخرج الناس من الظلمات إلى النور بهذا الكتاب المبين الذي نزل به الروح الأمين بلسان عربي مبين على قلب سيد المرسلين ﷺ .

وإن هذه الآيات تنهى عن مخالفة الله ورسوله وتنهى كل الذين يخضون أصواتهم عند رسول الله وتندبهم بتركوا الأدب مع رسول الله فينادونه من وراء الحشرات كما يخاطب بعضهم بعضا فيقول عز وجل : يا أيها الذين آمنوا لا ترفعوا أصواتكم فوق صوت النبي ولا تجهروا له بالقول كجهر بعضكم لبعض أن تحبط أعمالكم وأنتم لا تشعرون ،

مكدا يؤدب الله عباده الذين يجهلون أو يتحاملون قدر النبي ﷺ وينهى على أهل اللوق والأدب الذين يخضون أصواتهم عند رسول الله وهم الذين يتبعونه ويقعدون به ويتخلونه أسرة حسنة .

وأما جوامد القلوب وغلاظ الأكباد الذين جعلوا رسالته حتى تأمروا على دعوته وخططوا لقتله حتى هاجر بالليل والناس ليام ولكن عناية الله حفظه وكانت ترعاه

وتلاحظه وتحمسه من الناس فهو وليه وحارسه والله يعلم رسوله فخلص العمل له وحده لا شريك له ليعلم الناس ويرشدهم التي هي أقوم فيقول له : قل إن صلاتي ونسكي ومحياي ومماتي لله رب العالمين لا شريك له وبذلك أدرت وأنا أول المسلمين . ويقول : قل إنما أَدْعُو رَبِّي وَلَا أَشْرِكُ بِهِ أَحَدًا قل إن لا أملك لكم ضرا ولا رشدا . قل إن لله يبصرني من الله أحد ولني أجد من دونه ملتحدا .

ويقول سيدنا إبراهيم عليه السلام في الانتجاع إلى الله الذي لا ملجأ من الله إلا إليه ولا اعتماد إلا عليه

الذي خلقني فهو يهدين . والذي هو بطعني ويسقين . وإذا مرضت فهو يشفين . والذي يميتني ثم يحييني . والذي أطعم أن يمر لي حظيتي يوم الدين .

فقرأ ينسب الحق والهداية والأطعام والسقيا إلى الله عز وجل وينسب المرض إلى نفسه ، وينسب الشفاء إلى الله عز وجل مع اعتقاده بأن كل شيء من عند الله وق ذلك كله مع الأدب مع الله ما لا يخفى ، والله يقول : والله الأمر من قبل ومن بعد ، ويقول إلا له الخلق والأمر تبارك الله رب العالمين .

ثم إن الآيات التي جاءت في أوائل سورة الحجرات تنهى الأعراب عن الغلظة التي كانوا يفهونها مع رسول الله ﷺ حيث كانوا ينادونه من وراء الحجرات وتوحه القوم إليهم وتصهم بأهم لا يفتلون .

ويقول لرسوله الكريم في علاج ما أصابه من الضوائق التي سببها له جوامد القلوب وغلاظ الأكباد من أعداء الحق والهدى ممن ضل سبيهم في الحياة الدنيا واتبعوا أهواءهم .

ولقد تعلم أنك يضيق صطرك بما يقولون . فسبح بحمد ربك وكن من الساجدين . واحمد ربك حتى يأتيك اليقين ، (سورة الحجر) .

وذلك لأن الحقد يضد اللوق ويطمس البصيرة ويظلم السريرة ويلوث السيرة ، ومن لم يعمل الله له نورا داله من نور ،

أما الأخلاق الكريمة فتدفع بجلودها إلى قلب المؤمن لتبقى فيصبح صورة للاسلام تمشي على الأرض هونا وعندئذ يكون قدوة حسنة يتشربها الاسلام ، لأن الاسلام قد انتشر بالقدوة كما انتشر بالدعوة .

والعلم بها اتسع آفاقه لا خمر فيه اذا لم يقتنر بالايمان السليم ، والخلق القويم ، والذين اغفلوا هذا القرآن مهجورا وشرذوا من الهدى وراحوا يستوردون المادى والناسخ والعقائد مثلهم كتل مصباح أقطع عنه التيار الكهرمان فانطما نوره ، ومعلوم أن طبيعة الاسلام لانقبل نظريته للأهواء للشخصية التي تزوجها أقوام أصيبوا بجنون التأويل ليحرفوا الكلم بسبب ما اقترفوه من جرائم وما ارتكبوه من عدوان على الدعوة وعلى صاحبها ، فقد صدرا عن سبيل الله كثيرا . ووضعوا الأشواك في طريق الرسالة المحمدية وحشدوا الحشود وجندوا الجنود لمحاربة أهل الهدى في المدينة وقادوا بحملات حربية واعتداءات

وقد دافع المسلمون الأولون عن الملة وعن مصالح الآلة وجاهدوا في سبيلها بأموالهم وأنفسهم كثيرا وأما الرسول صلوات الله وسلامه عليه فلم ينتقم لنفسه قط . بل كان يكظم الغيظ ويعفو عن الناس ، وفي يوم فتح مكة يوم جاء نصر الله وتحقق له ما أراد ووقف أمامه أعدؤه حيارى ينتظرون الممير وقد واجههم عليه السلام بهذا السؤال . ما تظنون إلى فاعل بكم اليوم ؟ قالوا خيرا أح . كريم وابن أخ كريم : قال لهم وهو يتكلم من مركز القوة : لا أقول لكم الا كما قال يوسف ، لأخوته ، لا تريب عليكم اليوم اذهبوا فأنتم الطلقاء ، وصدق من سماه الرؤف الرحيم .

وهذا درس تزهوى لدى الساني رفيع يعلم الدنيا الصفيح الجميل عند القدرة ، وما خلق الانسان ليكون وحشا ضاريا قاتلا فاتكا وانما وجد ليعيش لنفسه ولبلده ولولده ولوالديه وللأطربين والناس أجمعين في ظل السلم والأمن والاستقرار ثم أنظر اليوم إلى ما بعده الانسان لأخيه الانسان من وسائل الاجرام والانتقام تفاحرا وترهسا واستعلاء بالتفوق المسلح المدمر والناس خلقتوا ليعمروا الارض لا ليفسدوا فيها ويسفكوا الدماء ، والله يقول للناس : يا أيها الناس اتقوا ربكم الذي خلقكم من نفس واحدة وخلق منها زوجها وبث منها رجالا كثيرا وساء واتقوا الله الذي تساءلون به والأرحام إن الله كان عليكم رقيبا .

قال دغفل بن حنظلة : إن للملم أربعة : آفة ، ونكد ، وإضاعة ، واستجاعة . فآفته : النسيان ونكده : الكذب . وإضاعته : وضعه في غير موضعه . واستجاعته : أنك لا تشيع منه .

والما عاب الاستجاعة لسوء تدبير أكثر العلماء ، ولخرق سياسة أكثر الرواة ، لأن الرواة إذا شغلوا عقولهم بالازدياد والجمع على تحفظ ما قد حصلوه ، وتدبر ما قد دونوه ، كان ذلك الازدياد داعيا إلى التقصان ، وذلك الريح سببا للفسان . . . وجاء في الحديث : « منومان لا يشعان : منهوم في العلم ، ومنهوم في المال » .

للعلم
أربعة

(البيان والتبيين)

أقر الله عينه

* * * * *

قال الإمام أبو طالب ، المفضل بن سلمة الكوفي :

قولهم : أقر الله عينه ، قال الأصمعي : المعنى :
أبرد الله دمه ، لأن دمة السرور باردة ، ودمة الحزن
حارة ، وأقر : مشتق من القرو ، وهو الماء البارد .

وقال غيره : معنى وأقر الله عينك ، أى : صادفك
ما يرضيك ، فتقر عينك من النظر إليه .

وقال أبو عمرو بن كلثوم : أقر الله عينه ، أمام الله عينه ،
والمعنى : صادف سروراً أذهب سهره فنام .

وقال عمرو بن كلثوم :

يوم كريمة ضرباً وطعناً أقر به مواليك العموا

أى : نامك عيونهم لما ظفروا بما أرادوا منه .

(غاية الأرب فى معالى ما يجرى على السطح العامة فى
محاورهم وأمثالهم من كلام العرب) .

* * * * *

البلاغة

قال أعرابي : البلاغة : التقرب من الجمد ، والتباعد
من الكلفة ، والدلالة بقليل على كثير .

وقال عبد الحميد بن يحيى : البلاغة تقرير المعنى فى
الألفهام من أقرب وجوه الكلام .

وقال ابن المعتز : البلاغة : البلوغ إلى المعنى ولم
يطل سر الكلام

وقال المعتزى البلاغة : مد الكلام بمعانيه إذا قصر ،
وحسن التأليف إذا طال

وقيل للبوماني : ما البلاغة ؟ قال : تصحيح الأقسام
واختيار الكلام

وقيل للرومى : ما البلاغة ؟ قال : حسن الانقباض
عند البداهة ، والتغزارة يوم الإطالة .

وقيل للهندي : ما البلاغة ؟ قال : وضوح الدلالة ،
وانتهاز الفرصة ، وحسن الإشارة .

وقيل للمارسي : ما البلاغة ؟ قال : معرفة للفصل
من الوصل .

وقال على بن عيسى الرمانى : البلاغة إيصال المعنى
إلى القلب فى أحسن صورة من اللفظ .

(زهر الآداب)

وَقَفَّأَ اللَّهُ لِمَا يَحِبُّ وَيُحِبُّ

عَلَى حَبِيبِكَ خَيْرَ الْخَلْقِ كُلِّهِمْ
يَكُلُّ هَوًى مِنَ الْأَهْوَالِ مُقْتَحِبٌ

يَا رَبِّ صَلِّ وَسَلِّمْ كَأَيْمًا أَبَدًا
هُوَ الْحَبِيبُ الَّذِى تَرْجَى شَفَاعَتَهُ

67. *Al-a-khil-lā-u yau-ma-i-zim*

ba'-du-hum li-ba'-qin
'a-duw-wun il-lai-mut-ta
qeen.

RU-KOO' 7

68. *Yaa 'i-baa-di laa khau-fun*
'a-lai-ku-mul-yau-ma

wa lāa an-tum tah-za-noon.

69. *Al-la-zee-na aa-ma-noo*
bi-aa-yaa-ti-naa

wa kaa-noo mus-li-meen.

70. *Ud-khu-lul-jan-na-ta*

an-tum wa az-waa-ju-kum
tuh-ba-roon.

71. *Yu-taa-fu 'a-lai-hini bi-ṣi-*
ḥaa-fim-min za-ha-bunw-wa
ak-waab.

Wa fee-haa maa tash-ta-hee
hil-an-fu-su

wa ta-laz-zul-a'-yun.

Wa an-tum fee-haa
khaa-li-doon.

67. The friends on that day,

shall become enemies to one
 another, except the
 righteous ones.

SECTION 7

68. O My servants! Today there
 is no fear for you

nor shall you grieve;

69. (You) who believed in Our
 Signs

and were obedient
 (Muslimeen).

70. Enter Paradise,

you and your wives;
 rejoicing (there).

71. Around them shall be passed
 dishes and cups of gold

and therein shall be what
 their souls desire

and the eyes delight in

and therein shall you abide
 (for ever).

الْأَخِلَاءُ يَوْمَئِذٍ

بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا السَّائِقِينَ

و كوع ٧

يَعْبَادُ لَا خَوْفَ عَلَيْكُمُ الْيَوْمَ

وَلَا أَنْتُمْ تَحْزَنُونَ

الَّذِينَ آمَنُوا بِآيَاتِنَا

وَكَانُوا مُسْلِمِينَ

ادْخُلُوا الْجَنَّةَ

أَنْتُمْ وَأَزْوَاجُكُمْ تُخْبَرُونَ

يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِنْ ذَهَبٍ وَأَكْوَابٍ

وَفِيهَا مَا تَشْتَهُى الْأَنْفُسُ

وَتَلَذُّ الْأَعْيُنُ

وَأَنْتُمْ فِيهَا خَالِدُونَ

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majed is free from errors of printing

Mohammed Jemal

Muhammad Ismail,

Maulvi Hafiz Qari Al-Khateeb

RU-KOOF 6 (Contd.)

62. *Wa laa ya-sud-dan-na-ku-mush-shai-toan.*

In-na-hoo la-kum 'a-duw-wum-mu-been.

63. *Wa lam-maa jaa-a 'ee-saa bil-baiy-yi-naa-ti*

qaa-la qad ji-tu-kum bil-hik-ma-ti

wa li-u-baiy-yi-na la-kum ba'-dal-la-zee takh-ta-li-foo-na jeeh.

Fat-ta-qul-laa-ha wa a-tee'oon

64. *In-nal-laa-ha hu-wa rab-bee wa rab-bu-kum fa'-bu-dooh*

Haa-zaa si-raa-tum-mus-ta-qeem.

65. *Fakh-ta-la-fal-ah-zaa-bu mim-bai-ni-him.*

Fa-wai-lul-lil-la-zee-na za-la-moo

min 'a-zaa-bi yau-mun a-leem.

66. *Hal yan-zu-roo-na . il-las-saa'a-ta*

an ta-ti-ya-hum bagh-ta-taw-wa hum laa yash-u-roon.

SECTION 6 (Contd.)

62. And let not Satan turn you aside (from the right path);

surely he is an open enemy of you.

63 And when Jesus came with clear signs,

he said: Indeed, I have come to you with wisdom,

that I may explain to you some of that wherein you differ

So fear Allah and obey me

64 Surely, Allah is my Lord and your Lord, so worship Him

This is a right path

65 Then the factions from among them fell into dispute

So woe is to those who transgressed,

because of the punishment of a painful day,

66. Do they wait for anything other than the (Appointed) Hour,

that it should come upon them suddenly, while they do not perceive (it)

روكو ع ٦ (منهج)

وَلَا يَصِدَّكُمْ الشَّيْطَانُ

إِنَّكُمْ لَهُ عَدُوٌّ مُبِينٌ

وَلَمَّا جَاءَ عِيسَى بِالْبَيِّنَاتِ

قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ

وَلَا يَنْبَغُ لَكُمْ بَعْضُ الَّذِي تَخْتَلَفُونَ فِيهِ

فَاتَّقُوا اللَّهَ وَأَطِيعُوا

إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ

هَذَا صِرَاطٌ مُسْتَقِيمٌ

فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ

فَوَيْلٌ لِلَّذِينَ ظَلَمُوا

مِنْ عَذَابِ يَوْمِ الدِّينِ

مَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ

أَنْ تَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ

ja-agh-raq-naa-hum
aj-ma'-een.

56. Fa-ja-'al-naa-hum sa-la-
fanw-wa ma-sa-lal-lil-aa-
khi-reen.

RU-KOO' 6

57. Wa lam-maa du-ri-bab-nu
mar-ya-ma-ma-sa-lan

i-zaa qau-mu-ka min-hu
ya-sid-doon.

58. Wa qaa-lloo a-aa-li-ha-tu-naa
khai-run am hoo.

Maa da-ra-boo-hu la-ka
il-laa ja-da-laa.

Bal hum qau-mun
kha-si-moon.

59. In hu-wa il-laa 'ab-dun
an-'am-naa 'a-lai-hi

wa ja-'al-naa-hu ma-sa-lal-
li-ba-nee is-raa-eel.

60. Wa lau na-shaa-u la-ja-'al-
naa min-kum-ma-laa-i-
ka-tan

jil-ar-di yakh-lu-foon.

61. Wa in-na-hoo ja-'il-mul-
lis-saa-'a-ti

ja-laa tam-ta-run-na bi-haa
wat-ta-bi'oon.

Haa-zaa si-raa-tum-mus-ta-
qeem.

and drowned them all.

56. Then We made them a thing
past and an example for the
later generations.

SECTION 6

57. And when the son of Mary,
was quoted as an example

then your people clamoured
at it,

58. And they say: Are our gods
better or he (the son of
Mary)!

What they cite to you is
only by way of dispute

They are rather a contentious
people.

59. He (Jesus) is only a servant
(of Our) on whom
We bestowed favour

and We made him an exam-
ple for the Children of
Israel

60. And had We so willed, We
would have created angels
among you;

to succeed (you) in the earth.

61. And surely he (Jesus) is
indeed a portent of the
Appointed-Hour,

so do not doubt about it
and obey Me;

this is a right path.

وَأَغْرَقْنَاهُمْ أَجْمَعِينَ

فَجَعَلْنَاهُمْ سُلَكًا وَمَثَلًا لِّلْآخَرِينَ

وَكُو ع ٦

وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا

إِذَا قَوْمُكَ مِنْهُ يَصِدُّونَ

وَقَالُوا الْهَيْئَتَا خَيْرٌ أَمْ هُوَ

مَضْرُوبُهُ ذَٰلِكَ الْإِجْدَالُ

بَلْ هُمْ قَوْمٌ خَصِمُونَ

إِنَّ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ

وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَءِيلَ

وَلَوْ شَاءَ لَجَعَلْنَا مِنْكُمْ فَلَاحًا

فَإِلَّا لَرِضَ بِخُلُوفٍ

وَأَنذَرْنَاهُ لِّلسَّاعَةِ

فَلَا تَمْتَدِنَنَّ وَأَنْتُمْ عَاوِفُونَ

فَإِذَا صَرَّاطٌ مُّسْتَقِيمٌ

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darul Ta'aruf (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first Impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ث = *th* ح = *h* ز = *z* ص = *s* د = *d* ط = *t* ظ = *z* ع = *'* ء = *h* (Jerk)
 Bold Madd آ = *aa* و = *oo* ق = *q* Fine Madd آ = *aa* و = *oo* ق = *q*

Part 25 I-lai-hi yu-rad-du

٢٥ - البقرة

Chapter 43 Az-zukhr-rul

٤٣ - الزخرف

RU-KOO' 5 (Contd.)

51. *Wa naa-daa fir-'au-nu fee qau-mi-hee*

qaa-la yaa-qau-mi a-lai-sa lee mul-ku mis-ra

wa haa-zi-hil-an-haa-ru taj-ree mun tah-lee.

A-fa-laa tub-si-roon.

52. *Am a-na khai-rum-min haa-zal-la-zee hu-wa ma-hee-numw-*

wa laa ya-kaa-du yu-been

53. *Fa-lau-laa ul-qi-ya 'a-lai-hi as-wi-ra-tum-min za-ha-bin*

au jaa-a ma-'a-hul-ma-laa-i-ka-tu muq-ta-ri-neen

64. *Fas-sa-khaf-fa qau-ma-hoo fa-a-taa-'oooh.*

In-na-hum kaa-noo qau-man faa-si-qeen.

55. *Fa-lam-maa as-sa-foo-nan-ta-qam-naa min-hum*

SECTION 5 (Contd.)

51 And Pharoah made a proclamation among his people.

saying, O my people! Does not the Kingdom of Egypt belong to me

and these rivers which flow beneath me?

Do you not then see (this)?

52 Am I not better than this one (Moses) who is lowly,

and can hardly speak clearly?

53. So, why not have bracelets of gold been put on him,

or (why not do) the angels come with him in procession?

54 So, he befroled his people and they obeyed him.

Surely, they were a disobedient people.

55. So, when they provoked Us, We took vengeance on them

وَكُوْع ٥ (منبع)

وَنَادَىٰ فِرْعَوْنُ فِي قَوْمِهِ

قَالَ يَقَوْمِ أَلَيْسَ لِي مُلْكُ مِصْرَ

وَهَذِهِ الْأَنْهَارُ تَجْرِي مِن تَحْتِي

أَفَلَا تَبْصُرُونَ

أَمْ أَنَا خَيْرٌ مِّنْ هَٰذَا الَّذِي هُوَ مِثْلِي

وَلَا يَكَادُ يُبِينُ

فَلَوْلَا أُلْقِيَ عَلَيْهِ أَسْوِرَةٌ مِّنْ ذَهَبٍ

أَوْ جَاءَ مَعَهُ الْمَلَائِكَةُ مُقَرَّرِينَ

فَأَسْخَفَ قَوْمَهُ فَأَطَاعُوهُ

إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ

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Published by Syed Irshad Ali,
Printed at:
MATBA DARUT TASNIF,
Iqbal Mansion, Shahrah-e-Liaquat
Saddar, Karachi 74400 (Pakistan)
Phone: 5686997.

BABRI MASJID

'Teen Bigha Zameen'

By Khushwant Singh

THIS is how Biju Patnaik of Orissa summed up the Mandir-Masjid dispute in Ayodhya which threatens to divide our nation of 800 million people and possibly trigger off civil strife of horrendous proportions. The only people blissfully unaware of this nightmare are leaders of the BJP. If they are aware of it they are unwilling or unable to stand up to the onslaught of their erstwhile collaborators, the Vishwa Hindu Parishad, Shiv Sena,

then more than 5,000 people have embraced Islam on my advice.

"When I converted to Islam, I was neglected by my father. My wife divorced me and my three children didn't want to see me".

His young twins from his new marriage were burned alive when some Christians in 1990 set his house on fire when he was performing Haj.

"I know that I have to face some troubles, more especially because I call people to embrace Islam. I came to know while I was here that all my cassettes in Tanzania were burned. I equally know that I can be detained at any time because, they failed to kill me three times."

When asked why he did not live elsewhere, he replied, "at that time I had no international contacts because all my contacts were with Christians".

"I have to get new contacts, like now when I am welcomed in the UAE".

"To be invited to the Emirates is a thing which has increased my hope, and I promise that when I am back home I will work harder".

Bajrang Dal and lumpen elements of so-called 'sadhus' and saints in saffron and ash.

This was clear as day light at the recent meeting of the National Integration Council. It was all the other national parties on the one side, the BJP on the other: *saree khudasee ek taraf, joroo ka bhal ek taraf*. Kalyan Singh, Chief Minister of Uttar Pradesh was in the dock. All that he and his chief defender Murli Manohar Joshi could do was to evade the main issues and indulge in double-speak and distortion of facts.

Did not his government acquire the 2.77 acres of disputed land on the pretext of developing a tourist complex? No answer. Is it true that instead of the tourist complex they are allowing the building of a temple in blatant defiance of court orders? No, says Kalyan Singh he has posted a deputy commissioner and IG police to see that court orders are observed. Then how is it that, asks Chandrashekhar, that every newspaper in the country as well as Star TV has shown pictures of hundreds of 'sewaks' working on the site? No answer.

How does the BJP reconcile its

"I am going to perform Haj this year as the government of Saudi Arabia has invited me. I will also go to Pakistan for further Islamic studies.

"After converting to Islam, I feel more relaxed because now I fear God more than was the case before," Mawaipipo concluded.

Courtesy: ARAB NEWS

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promise not to go ahead with building on the disputed site with the VHP's call for more 'sewaks' and celebration of an "Ayodhya Day"? No answer. What faith can anyone repose in the BJP's promises that it will not allow the Babri Masjid to be damaged if it is unwilling to put the plans of the proposed temple open to the public inspection to assure it that the mosque will remain intact and accessible to Muslims? No answer. Asks Chandrashekhar pointedly: could you not delay work on the disputed site by a few months till tempers have cooled? No answer.

Do you realise the loss of face India will suffer in the eyes of the Muslim world if the mosque is damaged? Murli Manohar Joshi replies: It will not make the slightest impact. The more-loyal-Ram Bhakt-than-thou Sikandar Bakht roars, who are these Muslim fundamentalists to question secular India? Harikishen Singh Surjeet warns: You are raising Hindu Bhindrawn-wales, you are giving fillip to Sikh fundamentalism and separation.

Farooq Abdullah says the same is happening in Kashmir. If you go on like this you will need passports and visas to visit the valley. And how would you feel if Shankaracharya temple overlooking Srinagar was knocked down and Takht-i-Sulaiman mosque built on its site? No answer.

All this is vastly depressing. There is no solution in sight. Dismissing Kalyan Singh Government is easier said than done. Who will contend with the VHP and the vandals it has marshalled? For once I am in agreement with that crackpot Simranjeet Singh Mann: put the Mandir-Masjid complex under control of the army.

Courtesy: DAWN

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to make the grand decision. The final blow to the forces of doubts was struck by the very book that had started convincing him. One day travelling in Berlin (1926) by a train, he began looking at the faces of the people around. He writes that he noticed something strange:

"You are obsessed by the greed for more and more.

Until you go down your graves. Nay, but you will come to know!

Nay, but if you but knew with knowledge of certainty. You could indeed see the hell you are in.

And on that Day you will be asked what you have done with the boon on life. (Al-Takasur).

"For a moment I was speechless. I think the book shook in my hands. It was an answer; an answer so decisive that all doubt was suddenly at an end. I knew now beyond any doubt that it was a God-inspired book". And, thus in 1926 he embraced Islam.

And, when he embraced Islam in 1926 he became an intensely charged Muslim, emotionally set to ask questions. Questions about the past glory, questions about present decadence, questions which very few Muslims dared ask before. How has it come, about, he asks, that Muslims have lost self confidence, that self confidence which once enabled them to spread their faith in less than a hundred years from Arabia westwards as far as the Atlantic and eastwards deep into China. He further asks a host in Afghanistan:

"Tell me how has it come about that the faith of Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) and all its cleanliness has been buried beneath a rubble of sterile speculations and hair splitting of your scholastics." Ibid p 297.

ARCHBISHOP WHO EMBRACED ISLAM

"From priesthood to Islam", "from monasticism to Islam" and "Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) in the Bible" were the topics of several religious lectures delivered throughout the UAE by Al haj Abu Baker Mawaipopo, former archbishop Rev. John Mawaipopo of Tanzania during his first visit to the United Arab Emirates.

In an exclusive interview, Mawaipopo, told "Aab News" why he

embraced Islam.

"I am now 55, I was born in Tanzania. My father wanted me to study Christianity to become a bishop in the church," he pointed out.

"I never wished to be so. I went to South Africa and became a journalist, and I stayed nearly 16 years. When I went back home my father insisted again that I join the church."

In February 1964 he became a priest, and went to the United Kingdom in 1965 to study Christianity and then to the United States."

Married in 1978, Mawaipopo left for Germany to get his Master's degree, and then became a bishop of the church".

He started reading different pamphlets and books on Islam while in Germany. At the same time he wished to compare it with what the Bible says, and also to compare it with the daily life of human beings in the universe.

Mawaipopo said he noticed that some verses in the Bible insist on some things to be done by human beings. But they are not being done the same way. Some things are not practiced even in the church.

"If you go deep into the Bible and practice every verse, of course, you come near to Islam. They (Christianity and Islam) are not very much different. This made me think more on the relationship between the Holy Qur'an and the Bible" Mawaipopo said.

"I started to read the Holy Qur'an in translation when I was in the United Kingdom. Then slowly I started to practice. When I became used to it, of course, I embraced Islam on December 22, 1986. Since

In his book, *Islam at the Crossroads*, he has provided answers to many of these questions and suggests ways to redress them. He suggests basic changes in our educational system.

However, he is in no way against scientific education. He holds that knowledge itself is neither Western nor Eastern. It is universal just as natural facts are universal. But the angels of vision from which facts can be regarded and presented varies with the cultural temperament of the nations. Biology, physics, Chemistry and Maths are neither materialistic nor spiritualistic in the scope and purpose. In the present context when there is scarcity of educational material he writes:

"If I were to make proposals to an ideal Educational Board governed by Islamic considerations alone, I would urge that of all intellectual achievements of the West only natural sciences and mathematics should be taught in Muslim schools while the tuition of European philosophy, literature history should lose the position of primacy". Ibid

PROF. AHSANUR RAHMAN.

Courtesy: DAWN

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Majeed is a record of verbal revelation vouchsafed to the Holy Prophet (*Sallallahu 'alaihi wa sallam*). It "confirms guidance for mankind and clear proofs of guidance and Divine signs which discriminate between truth and falsehood" (c.f. 12: 185). It was revealed to the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*). (c.f. 47:2) by Allah the Lord of the worlds (26:192), the Mighty the Wise (c.f. 39:1) through the Faithful Spirit (i.e. Angel Gabriel). (c.f. 26:193-194), in the month of Ramadhan (c.f. 2:185) during the night of power (c.f. 97:1) and the Blessed night (c.f. 44:2-3).

Qur'an Majeed was revealed in Arabic language (44:58) containing clear and complete guidance (c.f. 2:19, 5:3) to enable us to distinguish between truth and falsehood, between right and wrong (c.f. 25:1). It is the Reminder (c.f. 15:9), the Admonition (c.f. 10:57), the Wisdom (c.f. 17:39) and the Mercy (c.f. 17:32). It confirms the truth of previous scriptures (6:92). It is a Book the like of which cannot be produced even by the totality of mankind (c.f. 17:88, 2:23) and which will eventually prevail over the whole world (c.f. 61:8, 48:23, 9:33).

The transformation brought about by Qur'an Majeed remains unparalleled in the history of the world. It raised humanity from the lowest depth of degradation to the highest pinnacle of civilisation, in an incredible short time. The Arabs who were sunk in the depths of ignorance became the torch bearers of knowledge.

No book other than Qur'an Majeed has imparted a new life to its votaries on such a large scale.

Whilst Qur'an Majeed brings a complete code of life gives us the fundamental principles, the Hadith literature provides us with the detail

Mohammad Asad's Discovery of Islam

A great Muslim scholar, Allama Mohammad Asad (1900-1992) passed away in Spain. Very few of us are aware of the calibre of his scholarship. His philosophical essays in Islam at the crossroads reflect his profound understanding of the Muslim dilemma in the modern world. For a brief sojourn he became associated with Pakistan's contemporary history when in 1953 he represented Pakistan in the United Nations.

Born and educated as Leopold Weiss in a religious Jew family in Vienna, Austria, Asad was perplexed by the quest for reality in his early years of life. In his book, Road to Makka he has traced his spiritual journey from doubt to

and exemplification of the principles enunciated in Qur'an Majeed. To sum up, Islam is unique because:

- (i) Qur'an Majeed contains the actual words of Allah, which were revealed to Muhammad (*Sallallahu 'alaihi wa sallam*), the last Prophet of Allah.
- (ii) Its code, the Islamic teachings, contained in Qur'an Majeed has remained unchanged.
- (iii) It presents a perfect model in the life of the Holy Prophet (*Sallallahu 'alaihi wa sallam*).
- (iv) It is not based on any myth, unreasonable dogma or paganism.
- (v) It gives a simple ideology based on good actions and morals, in all walks of life.
- (vi) Its tenets are reasonable and consistent with human intelligence.

Is there any other religious order known to the world which can stand all these tests? None, for Islam is unique.

—o—

belief.

He writes: "I did not know then, of course, that I was being puzzled by a question that had puzzled much wiser heads than mine for countless ages: the question of whether there is such a thing as reality". (Road to Makkah p. 45.)

He travelled throughout the Arab world on official duties. He sensed a great difference between the highly materialistic world of Europe and the simple life style of Arab Beduins. Simplicity, generosity, hospitality and content were the qualities that he said he never came across in Europe. He writes in his above mentioned book that it became an urge for him to look into the ideas that had shaped them and had made them spiritually different from the Europeans.

In his search for reality, he came across the Holy Qur'an, and in his words:

"I began to discern a world of ideas of which hitherto I had entirely been ignorant". Ibid p 128; he further writes: "Islam did not seem to be so much a religion in the popular sense of the word as, rather, a way of life; not so much a system of theology as a programme of personal and social behaviour based on the consciousness of God. Nowhere in Qur'an could I find any reference to a need for 'salvation' No original inherited sin stood between the individual and his destiny. No asceticism was required to open a hidden gate to purity for purity was man's birth-right and sin meant no more than a lapse from the innate, positive qualities with which God was said to have endowed every human being." Ibid p 128.

However, he kept struggling within himself and still needed time

ISLAM IS UNIQUE

The recorded history of the world religions, with the sole exception of Islam, has come down to us embroidered with fiction. Can such grabled mixture command our allegiance? The testimony of the followers of various religions against the authenticity of their respective Scriptures is available in abundance. Contrary to this, Qur'an Majeed, the Scripture of Islam, has retained its pristine purity a fact which is admitted even by our critics.

The recipients of the Vedas are not known. So is the case with the Christian Gospels. None of them is the work of an eye-witness of the events therein narrated. The scanty evidence available has led certain scholars to question even the very existence of Jesus (A.S.). Little is known about his early life. His active ministry of a few years was too short to leave for us compre-

all, claimed to excel in oratory but of them the Quraysh and Hawazin both enjoyed special distinction in this regard. The Holy Prophet was from Quraysh and Halimah who nursed him in his infancy belonged to Banu Sa'd, a branch of the Hawazin. With this background, he once said, "I am the most eloquent of all of you, for I belong to the Quraysh and speak the language of Banu Sa'd."

To understand the spirit of Islam, it is but essential to study, in their historical background, the dialogues, speeches, and sermons of its Prophet, or what Lane-Poole, in English parlance, calls table-talks. They are a rich, rewarding, and refreshing heritage of the Holy Prophet, *may peace and blessings of Allah be upon him.*

(Concluded)

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hensive and lasting guidance. His predecessor Moses (A.S.) though considered by the Jewish scholars a great law giver, cannot be an example for our practical life, as no authentic information is available about him and his teachings. As opposed to all this, the life of the Holy Prophet Muhammad (Sallallahu 'alaihi wa sallam) is unique. History has preserved in its fold, detailed account of his whole life, from the cradle onward. In him we find assemblage of the best characteristics that make him an excellent exemplar. His character stands critical examination from any angle, so much so that our opponents have failed to find any flaw in his private as well as public life. Is there any other hero who brought revolution in hearts in such a noble manner and in such a short time? Can history produce another hero who conquered the land that expelled him in a manner that makes the historians bow down to that great benefactor?

It is impossible to establish the original form of Hinduism, for no one definition will encompass its various forms, divisions and subdivisions. Its philosophical aspects that try to solve certain intricate riddles like transmigration of souls, ultimate pain and pleasure, etc. have no practical value and are mere mental luxuries.

Jesus who came to fulfil the law and reform Judaism, could not succeed due to bitter opposition mounted by his enemies. At this juncture St. Paul, who had been an ardent opponent of Jesus, stepped in to build a new structure of Christianity which he cemented with "blood" and "grace" giving something quite new and even repugnant to what Jesus had taught. The new

covenant was in reality an old wine in new bottles. It was a rebirth of paganism on a new stage. Modern research has revealed that Jesus, as portrayed by St. Paul, was nothing but a replica of sun god. D.E. Winkworth explains in his treatise called "The Church — Its origins and Crises". Jesus is only the last of virgin born sun gods Mithra, Appollo, Bachus, Horus, Osiris, etc. All of these sun gods were born on the 25th December. The whole structure of Christianity thus stands on the borrowed foundation of paganism.

EXISTING SCRIPTURES

The existing scriptures of the world religions, other than that of Islam, are not in their original form. Not only their authors are unknown but also the dates of their origin are in doubt. The Vedas and the Bible speak of the so-called "chosen people" of God; whereas Qur'an Majeed addresses itself to the humanity as a whole. The stories of rise and fall of nations, as narrated in Qur'an Majeed lay down principles for human edification. They warn mankind against the deeds that will bring them to the lowest ebb.

The object of universal importance of revelation has neither been specified in the Bible, nor in Vedas. The commandments contained in them are only for the benefit of particular nations. The Qur'anic injunctions go far beyond primitive and temporal needs. Their aim is to raise man to the highest level which he is capable to attain. Prophet Muhammad (Sallallahu 'alaihi wa sallam) was not commissioned to guide only his people but the humanity at large.

PURITY OF QUR'ANIC TEXT

The purity of the Qur'anic text has been universally admitted both by friends and adversaries. Qur'an

- The thing that is most reliable is to profess righteousness.
- The best of all the disciples are the disciples of Abraham (*'alahis salaam*).
- Of all the traditional practices, the best is the Tradition of Muhammad (*Sallallahu 'alahi wa sallam*).
- Remembrance of Allah has superiority over all other forms of remembrance.
- Of all the narrations, the best is the narration of Glorious Qur'an.
- The best deeds are the deeds based on the resolution (of Faith).
- The worst deeds are the deeds of (vicious) innovations.
- The best guidance is that of the Apostles of Allah.
- The best death is the death of those who are martyred (that is killed in the cause of Allah).
- The worst blindness is that error into which a person relapses after having received the right guidance.
- The best actions are those that bring (righteous) gain.
- The best path is that (right path) which is easy to follow.
- The worst blindness is the blindness of the heart.
- The hand that gives is better than the hand that begs.
- A little thing suffices better than the abundance that causes negligence of duty.
- The worst repentance is that which is made at the time of death.
- The worst shame is that which will happen on the Day of Resurrection.
- Some people come late for Friday congregation.
- Some people remember Allah but with no feeling.
- The tongue that utters lies commits the worst sin.
- The best richness is the richness of the heart.
- The best provision is to refrain from sin.
- The crown of wisdom is fear of Allah the Exalted.
- The best thing to inculcate in the heart is firm belief in Allah.
- Doubt is an offshoot of infidelity.
- To lament the dead is a practice of the Days of Ignorance.
- Perfidy is the fire of Hell.
- Wealth (hoarding) is a stigma of fire.
- Poetry (without a noble aim) is the flute of Satan.
- Wine is a hoard of sins.
- The worst means of subsistence is to eat into the belongings of the orphan.
- Fortunate is he who derives lessons from others.
- The real unfortunate person is he whose destiny is ill fate.
- Verily everyone of you shall return to dust and the matter rests with the Day of Resurrection.
- The worth of a deed depends on its result.
- The worst vision is that which is not true.
- What is bound to come is not far away.
- To call names to a Believer is betrayal of Faith, and to kill him is infidelity.
- To eat the flesh of a Believer (that is to slander him) is disobedience to Allah.
- The property of a Believer is sacred, like his blood.
- He who swaggers in the name of Allah, is falsified by Allah.
- He who forgives others is forgiven by Allah.
- Allah pardons those who pardon others.
- He who controls his anger is rewarded by Allah.
- He who patiently bears calamities is compensated by Allah.
- He who runs after fame, Allah will put him to disrepute.
- He who perseveres in good deeds, Allah enhances his reward.
- And Allah will punish him who disobeys Him.

Your forgiveness we seek, O our Lord, and to you is our return. The concluding invocation was repeated by him three times.

This sermon comprises forty-nine axiomatic truths coming spontaneously from the heart of the Holy Prophet, at the time of a Prayer, in the valley of Tabuk, under conditions of utter hardship. He was leading there an "army in distress" (Jaish-ul-'usra). Yet he was fully alive to his mission and gave away these gems of wisdom and righteousness to his followers who were at that time facing an extreme hardship. The short maxims go straight to the heart to imprint deeply material as well as spiritual values embracing the wide range of human life and death.

CONCLUSION

In the light of Traditions, Stanley Lane-Poole says, "He was gifted with mighty powers of imagination, elevation of mind, delicacy and refinement of feeling—He was the sweetest and most agreeable in conversation—(and) when he spoke it was emphasis and deliberation, and no one could forget what he said."

Holy Prophet Muhammad (*Sallallahu 'alahi wa sallam*) was granted by Allah a natural gift of charming oratory. He said, "I am the most eloquent of speech of all the Arabs", and that "I have come with words of comprehensive content." It may be pointed out here that the tribes of Arabia, one and

stitution, under the seal and signature, shall be final and could be questioned only in the Supreme Court." Severe penalties for cheating in examinations and specific steps to eradicate malpractices in this connection have also been ordered by the honourable Court.

We hope the educational institutions will rise to the occasion to perform their onerous duties without fear or favour. They will act above prejudice and suspicion in the discharge of their new duties.

CONCLUSION: Our dear students will realise that after all enough is enough. They have already been much exploited by vested interests. As a result, they are categorised terrorists, and feared and looked down upon in the society.

Give up your guns and come to the path of peace. Be like those about whom Qur'an Majeed has said:

And He has united their hearts (out of love).

Had you spent all that is in the earth.

you could not have united their hearts, but Allah united them.

Indeed He is Mighty, Wise.
(8:63)

Discover this inexhaustible affection, revive its spirit, and share it liberally among yourselves, instead of exchanging bullets and killing each other for the sake of misconceived political ends of the vested interests.

May Allah, the Most-Merciful, grant wisdom to our students to reform themselves; may He grant strength to the parents and guardians to ensure the right upbringing of their children and may He enable the teachers to inculcate in their students virtuous character and thirst for learning. Ameen!

—:o:—

AL-SUNNAH

PROPHET MUHAMMAD

(*Sallallahu 'alaihi wa sallam*)

HIS MANNER OF SPEECH

II

In the previous part of this article, we dwelt in general on the manner of speech of the Holy Prophet and also touched upon his sermons. In fact, his sermons are a class by themselves. Here the faculty of spoken word merges into the art of oratory, and oration was always an essential means of a Prophet to the people with due emphasis, the Message of Allah.

HIS SERMONS

While he was generally mellow in his conversation, he couched usual admonitions and dos and don'ts in assertive language. His very first preaching in public was at Mount Safa where he gathered Quraysh together and addressed them.

"Say if I were to tell you that an enemy force skirting round the hill is soon to appear, will you believe me? (On hearing their reply in the affirmative, he continued) I warn you of a terrible chastisement that is ahead." (Bukhari)

Catechism was a favourite form that he adopted when he felt that he need be more impressive. He would pose a question and then himself provide the right answer. Allama Shibli Nu'mani explains, "The Prophet's role was diversified and that naturally influenced his modes of speech. He was a missionary, a preacher, a conqueror, a military commander, a judge, and a Prophet. His oration and force of language therefore varied according to the capacity in which he spoke, and this is what is required of a perfect

orator. Whenever he spoke as the messagebearer of a new faith, his words were animated with enthusiasm of the highest degree like those of a military commander.

Sahih Muslim records that the Holy Prophet, on the occasion of the Last Pilgrimage, spoke with emotion, greatly agitated, his voice rising considerably high, fingers in motion and eyes sparking red, as though he was exhorting a force of warriors to go into action. Ibn Majah mentions that his body swayed in the vehemence of delivery. Ibn Hambal describes that as he moved his body, his joints could be heard cracking.

Hazrat 'Abdullah bin 'Umar (*Razi Allahu 'anhu*) has left an absorbing description of what he witnessed. His narration is vivid picturesque, and animated. Says he

"I heard the Prophet speak from his pulpit. He was saying that 'Almighty Allah will hold in His hand the earth and the firmament'.

While he so spoke, he clenched his fist and opened it again. His body leaned now to the left and again to the right, so much so that I noticed the pulpit shaking to its very pedestal and feared lest it might totter down with the Prophet himself."

SERMON AT TABUK

As an example, we may cite his sermon at Tabuk. He addressed his audience, at a Prayer, as follows

- * The code of the highest truth is the Book of Allah.



In the name of Allah, the All-Compassionate, the Most-Merciful

CAMPUS PEACE AND POLITICS

"MAN is by nature a political animal." Thus spake Aristotle over two millennium ago. However politics today is not an urge to seek, and struggle for the supremacy of, truth. We say that a political party is dear to us but no longer say that dearer still is the truth. Politics is no longer a life's mission. It has degenerated into a profession for which is needed neither preparation nor thoughtfulness. It has become a free-for-all game of musical chairs. It is money that decides political issues and democracy is put to only a way of manipulation of numbers.

STUDENTS The worst victims of the vicious politics of our days are the students. They are exploited and used as tools of religious, ethnic and political parties. They are bribed financially, and equipped with illegally procured arms to fight for this party or that. It is unfortunate that, like the premises of factories where workers have their unions and battle grounds, university campuses and bounds of schools and colleges present ugly riot-out scenario with the students pitted against each other. They not only disturb the much needed peace and tranquillity of educational institutions but also claim many innocent life leading to deep anguish of the bereaved families.

JUDICIARY It is in this background that our Judiciary, has come forward to adopt corrective measures which, in fact, needed primarily an initiative from the Legislative and the Executive. Be that as it may, the crying problem has been highlighted and a simple solution has

been prescribed by the Supreme Court of Pakistan.

A bench of the Court headed by the Chief Justice Muhammad Afzal Zullah has passed an order that students shall not indulge in politics. In their rather surprise move, the honourable judges have given the decision that students and their parents/guardians shall give an undertaking at the time of admission that the students shall not indulge in politics. The Court's decision is as simple as it is unambiguous in its import.

Legal pundits and advocates of fundamental right of freedom of expression would argue about the constitutionality of the Supreme Court's *sui moto* verdict. They ought to realise, however, that in any civilized society, there is no right without a corresponding obligation and there is no freedom without its concomitant responsibility. There is a dividing line between liberty and licence.

The students can still be free to have their purely academic non-political societies in their institutions to promote the real aim and object of education, that is self-enlightenment to become better citizens. After all today's students are tomorrow's national leaders. They can hold seminars and discussions and even inter-college debates. They can have sham assemblies and trial courts to thrash out burning topics of the day. In such extra-curricular activities, however, the students have to be students and not activists or agents of any outside political parties. Our contemporary daily Dawn has rightly said "But unfor-

tunately that is not what student politics has meant in our case. The groups that are active in colleges and universities have close links with the political parties outside. Thus, the political animosities at the national and provincial level tend to get easily transmitted to the academic scene as well. Moreover, the proliferation of arms on the campuses has created a situation of chronic violence and strife among rival groups, which cause frequent disruptions of normal academic activities. Worse still, the student parties seek to seize control of the university management and interfere with the teaching process itself. They meddle directly in processes such as admissions, examinations and results, which has reduced the entire higher education system to a farce."

This is indeed a horrible picture of anarchy on the campuses which normally ought to be the cradle of culture-sweetness and light. It does not mean the loss of only a few but of a whole generation and also of the generations that have to follow. The wealth of national intelligence, talent, and virtue is foolishly sacrificed on the altar of greed and avarice on the part of political adventurers who have lost sight of the Hereafter under the dark clouds of profane gains of this vicious world.

MODUS OPERANDI: The crux of the Supreme Court's edict is that if a student indulges in politics, he shall be expelled from the educational institution without any further notice, and more significantly, "the findings with regard to indulgence in politics given by the head of an in-

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ISSN 0944-1242

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PUBLISHED FORTNIGHTLY UNDER THE AUSPICES OF DARUT TASNIE (PRIVATE) LIMITED
on the 7th & 22nd of every month

VOL. 41

RABI-UL-AWWAL 23, 1413 A.H. SEPTEMBER 22 1992

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The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

الموقف

المجلة
دار التصنيف (المجلة) لبيروت

العدد ١١

٩ ربيع الثاني ، ١٤١٣ هـ الموافق ٧ أكتوبر ، ١٩٩٢ م

المجلد ٤١

الرسالة والرسول ﷺ :

- عرف الرسول ﷺ بسمو الأخلاق وكرم العادات . . .
- ان الاسلام يدعو الى المثل العليا والقيم الأخلاقية والطهر والمغاف
- أن الدعوة الإسلامية آيات بينات في منطق الحق وفي منطق العقول المستنيرة .
- علم لناحش . أن ما أتى به محمد صلوات الله عليه وسلامه ، إنما يصدر من المنبع الذي كانت تصدر منه رسالة موسى عليه السلام

تطبع آيات القرآن الكريم والأحاديث النبوية المأثورة
لمنفعة قراءتنا الكرام فتناشدكم أن يؤمنوا بحريتها
من الواجب أن يتم التخلص من الصفحات المطبوعة
بها بالطريقة الإسلامية الدائقة . وشكراً .

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عن أبي هريرة رضي الله عنه قال لما اُعلم عن رسول الله ﷺ قال ان الله عز وجل يعث لهذه الامة على رأس كل مائة سنة من يجد لها دينها .

(رواه ابو داود)

تجديد الدين احادة ما ترك للناس عملها من احكام الشريعة والسنة ومنع ما اخذ للناس عملها من السيئات والبدعات ولا يبنى للتجديد ادخال عقائد باطلة في الدين بهدف تشويه الدين .

التحرير

أسعار الاشتراك السوى في اليقين انترنيتل

اتحاد من المجلد ١١ - ٣٩

داخلي باكستان	خارج باكستان
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١٦٠٠٠	٢٢٠٠٠
٢٢٠٠	٢٠٠٠

بالسريد الجوي	بالسريد البحري
١٢٠٠	١٧٥٠٠
١٢٠٠	١٧٥٠٠

بالسريد الجوي	بالسريد البحري
١٢٠٠	١٧٥٠٠

بالسريد الجوي	بالسريد البحري
١٢٠٠	١٧٥٠٠

بالسريد الجوي	بالسريد البحري
١٢٠٠	١٧٥٠٠

بالسريد الجوي	بالسريد البحري
١٢٠٠	١٧٥٠٠

لا حظ

على نقل المواد المنشورة في مجلة اليقين انترنيتل انشأاً أو ترجمته أو أية طريقة أخرى، على أن يذكر مصدر المواد المنشورة ويتم ترخيص نسخة منها، إلا أن لا نسخ من المجلة ترجمت للقرآن الكريم أو لأية لغة أخرى أو للكافة الصناعات المعروفة الرومانية التي تصدر على عتبات اليقين قرب النص العربي على التوالي في كل عدد من المجلة

جميع المراسلات

إلى مدير اليقين انترنيتل مكتب البريد دار التصيف، محاسب آباد، حبيب روبر رود، كراتشي - باكستان

هواتف

المكتب الرئيسي ٢٢٦٥٩٧-٩٨
المكتب الفرعي ٥٢١٣٢٥

التجديد مقدماً

هاتفك وفيسكوفيتور

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 بَلَغَ الْعِلْمُ بِكَامَالِهِ كَشَفَ الدُّجَى بِجَمَالِهِ
 حَسَنَتْ جَبِينُ خِصَالِهِ صَلَّوْا عَلَيْهِ وَآلِهِ
 أَلْفُ مَرَّةٍ عَلَى سَيِّدِنَا مُحَمَّدٍ زَاكِيٍّ وَعِزِّهِ قَدِيمٍ قَدِيدٍ مَقْدُومٍ أَلْفٌ .

الرسالة

والرسول صلى الله عليه وسلم

— للدكتور الحسيني عبد المجيد هاشم —

عرف الرسول ﷺ بسمو الأخلاق ، وكرم العادات ، وقد لقبه قومه بالأمين لما اشهر
 فيهم بالأمانة منذ صغره ، وكان الصدق والاحلاص سمة من السمات التي اصف بها ﷺ قبل البعثة
 وبعدها ، فقد لازمت طيلة حياته ، وكانوا يقولون عنه الصادق الأمين ، وقد فرح قومه عندما
 كان أول داخل الكعبة بعد ما اختلف رؤساء قريش هل من يضع الحجر الأسود ، وقد استقر
 رأيهم على قبول أول داخل عليهم حكما بينهم ، فكان عليه الصلاة والسلام ، وقد رضى الجميع
 به حكما ، وسعدوا بحكمه ، اذ اشرك الجميع في فضل وضع الحجر الأسود مكانه ، فقد بسط
 رداءه ، وطلب من كل منهم أن يمسك بطرف ، وحمل الجميع الحجر ، ثم وضعه بيديه الشريفتين

قصة هرقل وما وقع منه :

دعوة الاسلام السامية :

ما هو هرقل يحضر أمامه من وجد في بلده من
 قريش ، وفيهم أبو سفيان ، يسألهم عن الرسول ﷺ حسبا
 جاءه كتابه يدعو فيه الى الاسلام ، فكان مما سأل أبا
 سفيان : بم يأمركم ؟ فقال أبو سفيان : « الصلاة والزكاة
 والصلة والعفاف الى آخر ما سأل ، فقال هرقل : أن يكون
 ما تقول حقا فهو نبي ، وسيملك ما تحت قدمي هاتين .

ان الاسلام يدعو الى المثل العليا ، والقيم الأخلاقية ،
 والطهر والعفاف حتى يصبح المجتمع مثاليا في سلوكه ،
 ساميا في معاملاته عظيما في أخلاقه ، ذلك المثل الأعلى الذي
 بنشده المفكرون والفلاسفة منذ للعصور الأولى ، والناظر
 الى الاسلام يجد فيه هذه القيم العليا التي ان دلت على شيء
 فهي تدل على صدق الداعي اليه .

النجاشي والدعوة الإسلامية :

وقد كان الاستدلال بصدق الدعوة على صدق الرسول ﷺ هو الطريق الذي سار فيها جعفر بن أبي طالب - رضي الله عنه - حينما سأله النجاشي عن أمر دينه ، فقال : كنا قوما أهل جاهلية نعبد الأصنام ، ونأكل الميتة ، ونأكل المواحش ، ونقطع الأرحام ، ونسئ الجوار ، وبأكل القوي منا الضعيف .

فكنا على ذلك حتى بعث الله إلينا رسولا منا عرف نسبه وصدقه وأمانته وعفافه ، فدعانا إلى الله لنوحده ونمهد ، ونخلع ما كنا نعبد نحن وآباؤنا من دونه من الحجارة والأوثان .

وأمرنا بصدق الحديث ، وأداء الأمانة ، وصلة الرحم ، وحسن الجوار ، والكف عن المحارم والفساد ، ونهانا عن المواحش وقول الزور ، وأكل مال اليتيم ، وقذف المحصنة ، وأمرنا بالصلاة والزكاة والصيام ، فصدقناه ، وآمنا به ، واتبعناه على ما جاء به من الله ، فبعدنا الله وحده ، ولم نشرك به شيئا ، وحررنا ما حرم علينا ، وأحللنا ما أحل لنا ، فعدا علينا قومنا فعذبونا وفتنونا عن ديننا ، ليردونا إلى عبادة الأوثان عن عبادة الله تعالى ، وأن تستحل ما كنا نستحل من الحباث ، فلما قهرونا ، وظلمونا ، وضيقوا علينا ، وحالوا بيننا ، وبين ديننا ، خرجنا إلى بلادك .

ولما قرأ صدرا من سورة مريم بكى النجاشي ثم قال : ان هذا والذي جاء به موسى ليخرج من مشكاة واحدة ثم انتفت إلى عبد الله بن أبي ربيعة وعمر بن العاص ، وكانا على رأس وفد قريش : (انطلقا ، فلا والله لا أسلمهم اليك) .

فقد استدل هرقل بتلك القيم العظيمة التي يدور عليها الرسول ﷺ على صدقه ، وصدق نبوته ، ولم يكتف هرقل بالتصديق ثم هل قال : وقد كنت أعلم أنه خارج ، ولم أكن أعلم أنه منك ، فلما رأى أنه لم يأت إلا ليعلم اليه لتجسست لقاءه ، ولو كنت عنده لغسلت وجهه .

هذه الصورة التي كونها هرقل عنطقه ، ويمكن أن يكونها أو يكون مثلها لما كل إنسان اتسع أفقه ، ورحب تفكيره ، وكل إنسان يصدق الله والحق لا يهد أن ينتهي بما انتهى إليه هرقل من قوله : (لو كنت عنده لغسلت وجهه قدميه) وإنما ينسل هو قدميه من أجل : يوحى إلى : إذ أن من اصطفاه الله لرسالته جدير بأن يكون أهلا لذلك .

أن الدعوة الإسلامية آيات بنات في منطق الحق ، وفي منطق العقول المستنيرة ، هذه العقول التي توجه أصحابها إلى الحق وإلى التمسك به ، والدعوة إليه ، والدفاع عنه ، والموت في سبيله .

هذا أكرم من صوفي أحد حكماء العرب ينهج بفطرته السليمة هذا المنهج من الاستدلال على صدق الرسول ﷺ بدعوته ، فقد بعث أكرم ابنه حبشيا إلى مكة ليخبره عما جاء به الرسول ﷺ ، فلما عاد حبش جمع أكرم قومه بني تميم ، وقال لهم : (أن ابنى شافه هذا الرجل مشافهة ، وأنا في خبره ، وكتابه بأسر بالمعروف ، وينهى عن المنكر ، وبأخذ فيه بحماسة الأخلاق ، ويدعو إلى توحيد الله تعالى ، وخلع الأوثان ، وترك الخلف بالقيران ، وقد حرف ذووا الفضل منكم أن الفضل فيها يدعو إليه ، وأن الرأي ترك ما ينهى عنه ، ثم يقول هذه الكلمة الرائعة : (أن الذي يدعو إليه محمد ، لو لم يكن ديننا لكان في أخلاق الناس حسنا) .

مع الكلام فيضهم ، أو يمثل له صورة شخص بخطابه
بما جاء به من عند الله ، ثم لتجلى عنه تلك الحال وقد وحى
ما أتى عليه .

قال صلى الله عليه وسلم ، وقد سئل عن الوحي :
(أحيانا يأتيني مثل صلصلة الجرس ، وهو أشده علي ،
فيفصم عني وقد وعيت ما قال ، وأحيانا يتمثل الى الملك
رجلا فيكلمني فأعي ما يقول) .

ويدركه أثناء ذلك مع الشدة واللفظ مالا يعبر عنه ،
ففي الحديث : (كان مما يعالج مع التنزيل شدة)

وقال عائشة : كان ينزل عليه الوحي في اليوم
الشديد للبرد ، ليفصم عنه ، وأن جبينه ليفصد حرقا ،
وقال تعالى : « أنا سنأى عليك قولا ثقيلا » .

ولأجل هذا في نزل الوحي ، كان المشركون يرمون
الأنبياء بالجدون ، ويقولون : له رقى ، أو تابع من الجح ،
وانما لبس عليهم بما شاهدوه من مظاهر تلك الأحوال .

« ومن يضل الله فانه مع هاد » .

ومع علاماتهم أيضا : أنه يوجد لهم — قبل الوحي —
خلق الخبير والزكاة ، ومجانة المذمومات والرجى أجمع .

وهذا هو معنى العصمة ، وكاله مفطور على التنزه
مع المذمومات والمنافرة لها ، وكأنها منافية لجلته .



لقد علم التجاشي نور سماعه المبادئ الإسلامية أن
هذه المبادئ حقة ، وأنها آيات بينات ، لا يخفى صدقها
على أصحاب الفطر السليمة ، وعلم أن ما أتى به محمد صلوات
الله عليه وسلامه إنما يصدر عن المنبع الذي كانت تصدر
منه رسالة عيسى عليه السلام .

يقول ابن خلدون في المقدمة السادسة من كتابه
الفتوح :

« أعلم أن الله سبحانه اصطفى من البشر أشخاصا
فضلهم بخطابه ، وقطرهم على معرفته ، وجعلهم وسائل
بينه وبين عباده ، يعرفونهم بمصالحهم ، ويعرفونهم على
مدايبتهم ، وبأخذون بحجراتهم على النار ، ويدلونهم على
طريق النجاة » .

وكان لما يلقيه إليهم من المعارف ، ويظهر على
الستهم من الخوارق والخبار — الكائنات المغيبة عن البشر
لتي لا سبيل الى معرفتها الا من الله هو صاطتهم ، ولا
يعلمونها الا بتعاليم الله أيهم قال ﷺ : (الا واني لا
أعلم الا ما علمني الله) . وأعلم أن خبرهم في ذلك ، مع
حاصيته وضرورته للصدق ، لما يتبين لك عند بيان حقيقة
النيرة .

وعلاوة هذا للصنف من البشر : أن توجد لهم —
في حال الوحي — غيبة عن الحاضرين معهم ، مع غطيط
عشى أو غماء في رأى العين ، وليست منها في شيء ،
واما هي — في الحقيقة — استغراق في لقاء الملك الروحاني :
بأدراكهم المناسب لهم ، الخارج عن مدارك البشر
بالكافة ، ثم ينزل الى المدارك البشرية : أما سماع دوى

ما أدركنا يوماً من أيامهم

روى عن ابن المبارك أنه قال : خرج الحارث بن هشام من مكة ، فجزع أهلها جزعاً شديداً ، فلم يبق أحد يطعم الطعام إلا خرج معه بشعمه ، حتى إذا كان يأمل البطحاء ، أو حيث شاء الله من ذلك ، وقف ، ووقف الناس ، فقال :

يا أيها الناس ، إلى والله ما خرجت رغبة بنفسي من أنفسكم ولا اختيار بلد على بلدكم ، ولكني كان هذا الأمر - الإسلام - فخرجت فيه رجال من قريش ، والله ما كانوا مع ذوى أسابها ولا في بيوتها ، فأصبحنا والله ولو أن حبال مكة ذهباً أنفقناها في سبيل الله ما أدركنا يوماً من أيامهم ، والله لن فاتونا في الدنيا لنلتبس أن لشاركهم في الآخرة ، فاتى الله امرؤ ، فتوجه إلى الشام واتهم ثقله ، فيقال : إنه قتل يوم اليرموك رحمه الله . . .

(كتاب التواهي لابن قدامة المقدسي)

البارح والسانح

البارح : ما مر من الطير والوحش من يمينك إلى يسارك ، والعرب تنطير به لأنه لا يمكنك من أن ترميه حتى تعرف .

والسانح : ما مر بين يديك من جهة يسارك إلى يمينك ، والعرب تتيمم به لأنه أنكى لرى والصيد . . .

ولي المثل : من لي بالسانح بعد البارح ؟ ، بضرب للرجل بسوء إليه الرجل ، فيقال له : إنه سوف يحسني إليك ، فيضرب هذا المثل ، ويقول : من لي بالسانح بعد البارح ؟ وأصله أن رجلاً مر به ظباء هارحة ، فقبل له : سوف تسبح لك . فقال : من لي بالسانح بعد البارح ؟ . .
(لسان العرب)

وَقَفْنَا لِلَّهِ لَمَّا مَحَبَّتٌ وَتَرَضَى

عَلَى حَبِيبِكَ خَيْرُ الْخَلْقِ كُلِّهِمْ

لَكُلِّ هَوًى مِنَ الْأَهْوَالِ مُقْتَحِمٌ

فَارَبَّ مَلِّ وَسَلِّهِ كَأَيِّمًا أَبَدًا

هُوَ الْحَبِيبُ الَّذِي تَرْجَى شَفَاعَتَهُ

SOO-RA-TUD-DU-KHAAN

Mak-keey-yah

Ru-koo-'aa-tu-haa 3

Aa-yaa-tu-haa 59

Bis-mil-laa-hir-rah-
maa-nir-ra-heem.

RU-KOO' 1

1. Haa-meem.
2. Wal-ki-taa-bil-mu-been.
3. In-naa an-zal-naa-hu jee
lal-la-tim-mu-baa-ra-ka-tin
in-naa kun-naa mun-zi-reen
4. Fee-haa yuf-ra-qu kul-lu
am-rin ha-kee-min .
5. am-ram-min 'in-di-naa.
In-naa kun-naa mur-si-leen
6. Rah-ma-tam-mir-rab-bik
In-na-hoo hu-was-sa-mee-
'ul-'a-leem.

Revealed at Makkah

SECTIONS 3

VERSES 59

In the name of Allah,
the All-Compassionate,
the Most Merciful.

SECTION 1

- 1 Haa Meem.
2. By the Perspicuous Book
- 3 Surely, We have sent it down
in a blessed night;
indeed, We are the warners
(to mankind)
- 4 Therein is disposed of
every wise affair
5. As a command from Us
Surely We are the Senders
(of the angel messenger),
- 6 As a mercy from your Lord.
Surely, He is the All-Hearing
the All-Knowing;

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

و ك و ع ا

حَمْدٌ
وَالْكِتَابِ الْمُبِينِ
إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ
إِنَّا كُنَّا مُنْذِرِينَ
فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ
أَمْرًا مِنْ عِنْدِنَا
إِنَّا كُنَّا مُرْسِلِينَ
رَحْمَةً مِنْ رَبِّكَ
إِنَّهُوَ السَّمِيعُ الْعَلِيمُ

44:1 44:6

Manzil 6

٦

٦:٤٤

١:٤٤

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majed is free from errors of printing

Mohammed Jemal

Muhammad Ismail,

Maulvi Hafiz Qari Al-Khateeb

Wa hu-wal-ha-kee-mul-
'a-leem.

85. Wa ta-baa-ra-kat-la-zee
la-hoo mul-kus-sa-maa-waa-ti
wal-ar-di wa maa bai-na-
lu-maa.

Wa 'in-da-hoo 'il-mus-saa-
'ah. Wa i-lai-hi tur-ja-'oon.

86. Wa laa yam-li-kul-la-zee-na
yad-'oo-na min doo-ni-
hish-sha-faa-'a-ta

il-laa man sha-hi-da
bil-haq-qi wa hum
yu'-la-moon.

87. Wa la-in sa-al-ta-hum man
kha-la-qa-hum

la-ya-qoo-lun-na-laa-hu
fa-an-naa yu'-fa-koon.

88. Wa qee-li-hee yaa-rab-bi

in-na hda-u-laa-i qau-mul-
laa yu'-mi-noon.

89. Fas-fah 'an-hum wa qul
sa-laam

Fa-sau-fa ya'-la-moon.

and He is the Wise, the
All-Knowing.

- 85 Blessed is He to Whom be-
longs the sovereignty of the
heavens and the earth and
whatever there is in between
them,

and He has the knowledge
of the Hour, and to Him
you shall be returned.

- 86 And those whom they call
upon besides Him do not
have the (power of)
intercession

except those who bear witness
to the Truth, while they
know (it)

- 87 And if you ask them who
created them,

they shall indeed say Allah
So how then are they turned
away!

- 88 And by his (the Prophet's)
saying: O my Lord!

Surely, these are a people
who do not believe.

- 89 So overlook them and (to
close the issue) say Peace!

But soon they shall come to
know (the result)

وَهُوَ الْحَكِيمُ الْعَلِيمُ ﴿١﴾

وَتَبَارَكَ الَّذِي لَهٗ مُلْكُ السَّمٰوٰتِ
وَالْاَرْضِ وَمَا بَيْنَهُمَا ﴿٢﴾

وَعِنْدَهُ عِلْمُ السَّاعَةِ وَالْيَوْمِزُّجُرُجُونَ ﴿٣﴾

وَلَا يَسْتَلْعٰلِزِينَ يَدْعُونَ مِنْ دُونِ الشَّفَاعَةِ ﴿٤﴾

اِلَّا مَنْ يَشَهِدُ بِالْحَقِّ وَهُمْ يَعْلَمُونَ ﴿٥﴾

وَلَنْ يَسْأَلَهُمْ مَنْ خَلَقَهُمْ ﴿٦﴾

لَيَقُولُنَّ اللّٰهُ قَالَ يَوْمَئِذٍ يَكُوْنُ ﴿٧﴾

وَقِيلَ لَهُمْ يٰرَبِّ

اِنْ هٰؤُلَاءِ قَوْمٌ لَا يُوْمِنُوْنَ ﴿٨﴾

فَاَصْحَرْ عَنْهُمْ وَقُلْ سَلٰمٌ ﴿٩﴾

سَوْفَ يَعْلَمُوْنَ ﴿١٠﴾

CHAPTER 43

ENDS HERE.

تمت منا بعد الله سورة ٤٣ - الزخرف

78. La-qad ji-naa-kum bil-haq-qi

wa laa-kin-na ak-sa-ra-kum
lil-haq-qi kaa-ri-hoon.

79. Am ab-ra-moo am-ran ja-in-
naa mub-ri-moon.

80. Am yah-sa-boo-na an-naa
laarnas-ma-'u sir-ra-hum
wa naj-waa-hum.

Ba-laa wa ru-su-lu-naa
la-dai-him yak-tu-boon.

81. Qul in kaa-na lir-rah-maa-ni
wa-la-dun

ja-a-na aw-wa-lul-'aa-bi-
deen.

82. Sub-haa-na rab-bis-sa-maa-
waa-ti wal-ar-di

rab-bil-'ar-shi 'am-maa
ya-si-foon.

83. Fa-zar-hum ya-khoor-doo
wa yak-'a-boo

hat-taa vu-laa-qoo yau-ma-
hu-mul-la-zee yoo-'a-doon.

84. Wa hu-wal-la-zee fis-sa-maa-i
i-laa-hunw

wa fil-ar-di i-laah.

78 (The angels shall say):
Indeed, we brought to you
the Truth,

but most of you were averse
to the Truth

79 Or have they resolved some
plan (against the Prophet);
so indeed We (too) have
resolved (a plan against
them)

80 Or do they think that We
do not hear their secrets and
their private consultations ?

Nay, but Our messengers
(the angels) at their sides
do write down (their plans)

81 Say. If there were a son to
the All-Compassionate
(Allah),

then I would have been the
first to worship (that son)

82 Glory be to the Lord of the
heavens and the earth,

the Lord of the ARSH
(Throne), from what they
attribute

83. So, let them indulge in idle
talk and play.

until they meet their Day
which they have been
promised

84. And He it is Who is worthy
of worship in the heaven

and worthy of worship in the
earth;

لَقَدْ جِئْنَاكُمْ بِالْحَقِّ

وَلَكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَرِهُونَ

أَمْ أَمْرًا مَرًّا أَفْرَأَقًا مَبْرُومُونَ

أَمْ يَحْسِبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ

بَلَىٰ وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ

قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ

فَأَنَا أَوَّلُ الْعَابِدِينَ

سُبْحَانَ رَبِّيَ السَّمَوَاتِ وَالْأَرْضِ

رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ

فَذَرْهُمْ يُخَوضُوا وَيَلْعَبُوا

حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي ي وَعَدُونَ

وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ

فِي الْأَرْضِ إِلَهٌ

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darul Tasneef (Private) Limited, serially since 7th June, 1976

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows.

ث = **g** ح = **h** ز = **z** ص = **s** د = **d** ط = **t** ظ = **z** ع = **'** ء = **l** (Jerk)
Bold **Madd** **Ā = ā** **Wā = ō** **Qā = ō** **Fine** **Madd** **Ā = ā** **J = ō** **Qā = ō**

Part 25 I-lai-hi yu-rad-du

البقرة - ٢٥

Chapter 43 Az-zukh-ruf

الزخرف - ٤٣

RU-KOO' 7 (Contd)

72. Wa til-kal-jan-na-tul-la-lée

oo-ris-tu-moo-haa

bi-maa kun-tum ta'-ma-loon

73. La-kum fee-haa faa-ki-ha-tun
ka-see-ra-tum-

min-haa ta'-ku-loon

74. In-nal-muj-ri-mee-na fee
'a-zaa-bi ja-han-na-ma
khaa-li-doon.75. Laa yu-fai-ta-ru 'an-hum wa
hum fee-hi mub-ti-soon76. Wa maa za-lam-naa-hum
wa laa-kin kaa-noo hu-
muz-zaa-li-meen.77. Wa naa-dau yaa-maa-li-ku
li-yaq-di 'a-lai-naa rab-bukQaa-la in-na-kum-maa-ki-
soon.

SECTION 7 (Contd)

72. And this is the Paradise
whichyou have been made to
inherit(as a reward) for what you
used to do73. For you shall therein be
fruits in abundance

of which you shall eat

74. Surely, the guilty shall stay
in the punishment of Hell,
for ever75. It shall not be relaxed for
them and they shall despair
therein.76. We did not wrong them
but they themselves were
the wrongdoers77. And they shall cry O
MAALIK (Superintendent
of Hell)! Let your Lord
make an end of usHe (MAALIK) shall say
Surely, you are to remain (here).

رُكُوع ٧ (منج)

وَبَلَدِ الْجَنَّةِ الَّتِي

أُورِثْتُمْوهَا

بِمَا كُنتُمْ تَعْمَلُونَ

لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ

فَمِنْهَا تَأْكُلُونَ

إِنَّ الْعَصِيَّ مِنْ فِي عَذَابِ جَهَنَّمَ خَالِدٌ

لَا يَفْتُرُ عَنْهُمْ وَهُمْ فِيهِ مُبْسِئُونَ

وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ

وَنَادُوا ابْنَ أَيْمَانَ لِيَقْضِ عَلَيْنَا رَبُّكَ

قَالَ إِنَّكُمْ فِيكُمْ تَبْنُونَ

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Phone: 5684325.*

Editor, M. M. Ansari,

Published by Syed Irfad Ali.

Printed at:

MATBA DARUT TASNIF.

Iqbal Mansion, Shahrah-e-Liaquat

Saddar, Karachi 74400 (Pakistan)

Phone: 5686997.

spend (in charity) out of what you hold dear. And surely Allah is well aware of what you spend. (3:92)

The Islamic Socio-Economic System of Islam has been laid down in such a way that it has to operate within a framework in which a set of do's and don'ts lay down the norms of economic behaviour and the priorities for production. Satisfaction of one's material wants, however, is not an end in itself but one has to work for discharging his duties towards the welfare of society also.

Islam has made it socially obligatory on oneself to engage his activities which should provide for the necessities of life so that the people do not suffer. The activities directed at mere acquisition of wealth for conspicuous living are condemned.

Economic Enterprises for "proper ends" have been encouraged in Islam. Although an individual's right of property ownership has been recognised in Islam, yet this is an interim ownership since the ultimate ownership of all resources and goods rests with the Creator of Universe, almighty Allah only.

In Islamic Economic System, the moral social and economic aspects are interwound. Labour is treated as supreme. The roles of labour capital, land and entrepreneur are defined. Employers have been given the rules of conduct in the matter of employing labour. Employees have to be treated fairly and with kindness. Labourers have to be paid reasonable wages at the proper time. The worker is not to be burdened with excessive and heavy work beyond his physical capability. Beggary is not allowed.

WEALTH DISTRIBUTION IN ISLAM

Employers are required to fix wages of the labourers before em-

ploying them. Wages have to be paid promptly, without delay. Labourers and workers are also required to discharge their duties honestly and forbidden to do anything wrongful or unjust to their employers.

The redistributive system is also very effective. The instruments of 'Zakat' 'Ushr', 'Sadaqaat', 'Khairat', 'inheritance', etc., are specifically designed for distribution of wealth and avoidance of its concentration in a few hands or groups.

The law of inheritance in Islam ensures the diffusion of wealth. One's wealth or property is distributed among his family and relatives on his death Allah commands.

There is a share for men in what the parents and the kindred leave, and a share for women in what the parents and the kindred leave, be it little or much The share (of each) is prescribed as an obligation. (4:7)

The State is assigned a definite welfare role. It can control natural resources which have value for the general public. The State is to collect 'Ushr' and 'Zakat' for the welfare of the community and the deserving. The levy of 'Zakat' affects the economy in a variety of ways. It discourages concentration of wealth and redistributes it to the poor thereby enhancing the social welfare of the community.

The Islamic Concept of Social Security is eloquently manifest in the last Sermon of the Holy Prophet (Sallallahu 'alaih wa 'alihi) which he delivered on 9th Zilhajja, 10th A.H. at Arafat. Among other things he proclaimed.

"Listen to my words. Know that all Muslims are brothers one unto other;—you are equal, enjoying equal rights and subject to the same obligations. You are members of a common brotherhood Remember

that it is only lawful to take from a brother what he gives you willingly. Guard yourself from committing injustice."

The result of the application of these Cardinal Principles of Islam was that there was a period in Muslim History when one would take his charity around without finding anyone to accept it from him.

(Contd. from Page 70)

CHARITY

The Prophet recognised no monopoly of Divine Knowledge or sanctity, no intermediary between man and his Creator.

He recognised the personal character of a man as the only criterion of respectability. The Prophet discouraged monasticism and priesthood in Islam. The Prophet said: "The retirement that becometh my followers is to live in the world and yet to sit in the corner of a mosque in the expectation of prayers".

The Prophet of Islam liberated mankind by forestalling the possibility of the accumulation of wealth in private hands. The Prophet enforced compulsory charity so that none can be left without food or other necessities of life. Islam abolished interest, the main factor for fabulous fortunes. He called the holder of a monopoly a sinner and offender.

The Prophet introduced a law of inheritance whereby no estate, large or small can remain undivided after the death of the owner".

As can be seen from the above all the values expounded by the Prophet of Islam are applicable universally for the betterment of mankind. May Allah's blessings and peace be upon him.

(Courtesy—ISLAMIC HERALD)

—:0:—

and prayed that he be raised amongst the poor. The Prophet did not store up anything for the next day.

The Prophet used to keep to the rear when travelling and urged the weak on. He would take someone up behind him and would make supplication for them all.

When the Prophet was asked for anything he never said no. Even when a man had asked the Prophet for enough sheep to fill the valley between two mountains he had given them. He was genial and generous to his neighbours.

He counselled his followers not to envy and show their sincerity by paying no heed to that which is not their business. He ordained Muslims to speak the truth, perform the promise, discharge the truth, commit no fornication, to be chaste, to have no impure desires. He exhorted his followers to work to earn an honest living and refrain from ill-gotten wealth.

He never preached to others that which he himself did not practise in his day-to-day life. His life was perfect exposition of the teachings of Islam. He gave the most exalted place for reason and greatly encouraged deliberation.

Prophet Muhammad preached the doctrine of equality and fraternity. He adopted a slave as his own. He called the white and the black, the Arab and non-Arab as equals. He gave his cousin, a noble Quraysh, in marriage to a slave. In his private dealings he was fair and just.

He treated friends and strangers, the rich and the poor with equity. He put nobleman and slave on the same level.

Democracy shone outstandingly in all his dealings. He laid the foundation for democratic rule by not appointing successor though he told of his impending death. He gave a hint of his personal opinion

AL-QUR'AN

Islamic Concept of Social Security

ISLAMIC Concept of Social security propounded by Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) fourteen centuries ago, is more comprehensive and self-sustained than the system introduced in modern times.

The modern system of Social Security owes its origin to the Industrial Revolution that had taken place in Western Europe at the beg-

by making Abu Bakr lead the prayers when he was ill, and refused to nominate a successor. Abu Bakr became the supreme leader when the people elected him and gave their allegiance.

The institution of Hajj which boosts universal brotherhood and enriches the range of every branch of knowledge, and fasting that leads to innumerable physical and social benefits and five daily prayers that perfect men are cardinal principles of Islam, propounded by the Prophet.

The Prophet proclaimed to his followers that the search for knowledge is one of their highest obligations and urged them to pursue it from the cradle to the grave. He characterised a person who goes out in search of knowledge as one in God's path till he returns. He condemned intellectual stagnation.

He gave highly respectable place in the social system for a woman and emancipated her. Islam gives women the right to inherit, acquire and possess property and to be known by her own personal name even after her marriage. The Prophet said: "O men you have rights over your wives and they have rights over you."

(Contd. on Page 71)

inning of the 19th century. It paved the way for the provision of "Subsistence and Medical care to the Factory Workers in conditions and hazards beyond their control." The system was based on the principle of pooling of financial resources and sharing of risks. Nevertheless, it was (and is even now) not only limited in the scope of its benefits but is also confined to a small portion of society, viz, industrial workers. In the teachings of Islam, however, great stress has been laid down on service to humanity in general.

WEAK AND OPPRESSED

From his early life, the Holy Prophet (*Sallallahu 'alaihi wa sallam*) always stressed to support the cause of the weak and the oppressed, e.g. orphans, needy, helpless, etc.

"No, but you do not honour the orphan; nor do you urge one another to feed the needy". (89:17-18).

The Islamic Society created institutions like 'Zakat' 'Sadaqat', etc. to help its members in case of privation or death of a bread-winner of the family. Another Institution the 'Baitul Maal', was established by the Islamic State to offer security in case of poverty and privation; it afforded medical care to the disabled and sick persons through the establishment of hospitals. 'Baitul Maal' was founded by the money received from the rich.

Islam induces the affluent people of the society to spend their money on their poor brother in the following words of Qur'an Majid:—

"Who is he that lend to Allah a godly loan? So He will increase it manifold for him, and he will have a generous reward." (57:11)

"Never shall you attain the height of righteousness, unless you

execution or enslavement. The Prophet's followers walked while prisoners of war were made to ride and given wheat bread.

He created a brotherhood for which there is no parallel in the world. He put an end to centuries old difference of caste, tribe, race and colour. When he migrated to Madinah with his followers everyone in Madinah shared his properties and belongings with Muslims from Makkah. Such was the bond of brotherhood even though the people of the desert led a hard life.

CHORES

His personal life never changed even when he became the master of the whole of Arabia and Syria. His personal life continued to be austere. His ward-robe consisted only of a minimum number of garments that he needed and actually wore. These were frequently patched and had to be repeatedly washed as his ward-robe was very spare.

For days the Prophet and his family went without food, subsisting on dried dates or crushed parched barley. He did not sleep on a bed but on the ground on a mattress stuffed with dry twigs from palm tree and often awoke with marks of twigs on his body. His living room had clay walls and roof made up of date leaves.

Whenever the Prophet was at home he spent the time in the service of the family, doing household chores. He lived in great humility, performing the most menial tasks with his own hands; he kindled the fire, swept the floor, milked the goats, patched his own garments and cobbled his own shoes. The Prophet used to serve his food himself.

In addition to the five prayers daily, he spent long hours at night in solitary prayer. He never touched

a drop of wine or liquor all his life. He observed the fast in the month of Ramadhan and in addition usually observed fast for two days each week. Moderation was his way in everything.

He honoured the old for their age. He showed extreme indulgence towards the disabled and tended the sick and consoled them by rubbing their bodies. He adored children and cared for them.

He never passed a group of little ones without a sweet smile and a kind word for them. He advocated tenderness and leniency towards females. He gave special treatment to widows and the displaced. He followed any bier he met. He dined with slaves.

He was very kind to animals. He remonstrated with those who ill-treated their camels. He forbade the employment of living birds as targets for marksmen. All acts of cruelty to animals were abhorrent to him.

The Prophet never spoke a word without wearing a smile. He thanked for the merest trifles. He showed meekness and modesty while dealing with others and was never vain and exaggerated.

He helped his kindred who did not benefit him. He forgave those who injured him. He entertained those who avoided him. He was hospitable to those who abused him.

He championed the cause of the wronged and oppressed whether they were Muslims or not. He was graceful to his enemies and won their admiration ultimately. Many non-Muslims left their properties in his custody for safe-keeping.

The Prophet ate only when he was hungry and stopped eating when he could still eat and did not leave even a few particles in his plate to waste. Mostly he was eager to eat in the company of friends and relatives. He was invariably the last to

begin eating.

The Prophet was the most handsome of men and very liberal and brave. He was immaculately clean and called cleanliness next to Godliness. He was fond of perfume and preferred to dress in white and sometimes green.

He always withheld himself from anger. He never struck anyone or anything with his own hand and on his own account never felt revenge. He was not unseemly in his language or given to cursing or reviling. He was far from talkative. He spoke only when he had good reason for doing so.

MODEST

When asked to invoke a curse on the polytheists, he replied: "I was not sent as one given to cursing, I was sent only as a mercy."

Zaid, the Prophet's servant, said: "I served Prophet Muhammad 16 years and he never said 'Uf' to me and never said 'Why did you do so?' He gave his servants to eat what he ate himself and clothed them as himself. He ordered that a labourer be paid his wage before his perspiration dried."

The Prophet stunned a large assembly of his followers by kissing the coarse hands of a woodcutter. He advised an often praying Muslim that his brother who feeds him is a holier man before God than him.

Prophet Muhammad was extremely modest and when he disapproved of something one could read the fact in his face.

The Prophet shook hands with a man till he withdrew, and he did not turn his face away till the other did so.

The Prophet did not turn a poor man away even if he came again and again and gave the poor whatever he had, even if it were to be half a date. The Prophet threw his lot with the poor, called poverty his pride.

AL-SUNNAH

VALUES AS EXEMPLIFIED BY
PROPHET MUHAMMAD

(Sallallahu 'alaihi wa sallam)

The Prophet's birthday, celebrated by all Muslims all over the world, is of great significance to

on the fundamentals of Islam, the elucidation of their details and the compilation and codification of new laws, although it may be in conformity with the approach adopted by the founder of a particular school. The reason why I have spoken of Ijtihad as obligatory is that every age has its own countless problems, and cognizance of the Divine injunctions with regard to them is essential. The material which has already been written and compiled, is not only insufficient but also embodies many differences of opinion". (Preface of "Musaffa")

According to Dr. Iqbal "the verdict of history is that worn out ideas have never risen to power among a people who have worn them out. — The only alternative open to us, then is to tear off from Islam the hard crust which has immobilized an essentially dynamic outlook of life and to rediscover the original verities of freedom, equality and solidarity with a view to rebuild our moral, social, and political ideas out of the original simplicity and universality."

Islam is a dynamic religion and constant reformulation and expansion of Islamic law to meet the problems of society in every age is a must. In fact, what is desperately needed now is the establishment of a council of religious scholars who could produce true Ijtihad in all matters that demand new solutions in this technological era

—Courtesy: DAWN

all mankind. A New Order was born following his birth. An attitude towards life and God took shape and a new universal brotherhood was founded. In short his birth was destined to make the greatest impact on the world.

The Prophet was a human being like the rest of us. He laid no claim to superhuman status or capabilities. He said "Other messengers of God had their miracles, mine is the Qur'an and will remain for ever."

He was a righteous man. His life and conduct had been pure and trustworthy from childhood. Long before he was called to Prophethood his people had conferred upon him the title of Al-Ameen which means the Honest, Righteous.

By word or deed, he had never uttered nor acted on a falsehood during his 40 years of life prior to Prophethood.

Prophet Muhammad had no formal education. It was impossible for him to have composed the Qur'an. The challenge thrown by the Holy Qur'an to compose a few similar lines has not been taken up by any scholar so far. Such is the superb literary perfection of the Qur'an revealed by Allah through Prophet Muhammad.

So here we have a guarantee of truth and righteousness through the testimony of his early life before Prophethood.

His personality was historic and not mythical or semi-mythical. Every action of his life has been recorded, every word uttered by him has been preserved; no part of his life is in shadow or doubt. His words and deeds have provided the guide-

lines for the conduct of one's life.

He was left as an orphan; his father died before his birth and his mother when he was a few years old. Even as a child staying with his uncle and brought up among a number of cousins, he was contented with little and was sober and dignified.

His life was multi-sided. He was not a hermit withdrawn from the world or lived in retirement.

As a husband and father he was exemplary and played many roles in his life—as a servant, master, merchant, soldier, general, peace maker, judge and a sovereign. In all these capacities he set ideals for us to follow.

As a youth he was trustworthy, kind and helpful. He led a completely chaste life.

During the first 13 years of his Ministry, he and his small-band of followers endured severe persecution with dignity, patience and perseverance. His faith and trust in Allah was superb.

In the end he had to leave Makkah and take refuge in Madinah. Even here he was not left in peace. His enemies in Makkah organised expedition after expedition to put an end of him and his companions by violence and force of arms.

He was compelled to fight in defence of the right of all men to worship Allah according to their own wishes.

The fighting that was forced upon the Prophet was most repugnant to him. He conducted it humanly and chivalrously. Though he commanded in battle, he never wielded a weapon himself, so great was his reluctance to take human life or to inflict physical injury upon another even in righteous cause.

The Prophet treated prisoners of war with the utmost hospitality. The Prevailing custom then was

Abu Hanifa and Abu Yusuf are reported by Ibn Qayyim al-Jawaziah to have said, "It is not legitimate for anyone to follow our views until he has learned the source where we derived these views."

It is reported that Ma'd ibn 'Isa heard Malik say, "I am but a human being who is capable of right and error. Consider my views carefully; whatever is compatible with the Qur'an and Sunnah accept it; whatever is in conflict with the Qur'an and Sunnah set it aside." It was on the basis of this conviction that Malik warned the Caliph Harun al-Rashid against imposing the Maliki school on the people.

Shafi'i said, "If you come across a statement by me which runs counter to a statement by the Prophet, then follow the Prophet's statement and do not imitate me. Similarly if an authentic tradition conflicts with my school, then follow the former and know that it is my school".

Finally Ahmad ibn Hanbal, reputedly the most meticulous adherent to the traditions and a foe of opinion said, "Do not imitate me, Malik, al-Shafi'i or al-Thawri, but learn from the source from which they learned."

As stated earlier, the Qur'an, Prophetic traditions, Qiyas and Ijma' constitute the roots (usul) of the Shari'a. They are the sole foundation of 'Fiqh' (Islamic jurisprudence):

Qur'an — Without doubt the Qur'an which is the final revelation of God to man, was always used as the primary source of Shari'a the final authority in providing guidelines to the Muslims. The real foundation of fiqh is to be sought in the Qur'an. If any points of law arose which were clearly covered by the Qur'an, all Muslim jurists accepted it! But the Qur'anic body of statements is at most universal and

enunciate eternal, spiritual, and moral principles.

And strictly speaking the legislative portion of the Qur'an is relatively quite small. In fact only 300 verses concern all aspects of jurisprudence. "Besides the detailed pronouncement on the law of inheritance and laying down punishment for crimes such as theft and adultery (which are not legally defined) there is little in it that is properly speaking legislative." Consequently the jurists, and scholars resorted to Prophetic traditions, Qiyas and Ijma'.

Traditions of the Prophet, the authoritative explanation of the Qur'an, ritual and practices pertaining to prayer, fasting, Hajj, legal and social structure of the Muslim community in everyday affairs — are largely based on the words and deeds of the Prophet (Hadith). Within two or three generations a large number of Hadith were in circulation, professing to relate statements made by the Prophet on various points of law and doctrine. It soon became evident that, for a wide variety of reasons Hadith was being invaded by forgeries on a vast scale. Imam Bukhari is said to have collected his material from no less than 200,000 hadith; but the total number of hadith quoted by him is 7,300.

Qiyas — The term Qiyas means analogical reasoning, i.e., the application to a new problem from a given principle embodied in a precedent on the basis of a common essential feature called "illa" (reason). The common elements between the two usages is the application of thought from the explicitly known to the explicitly unknown. The concept of Qiyas originally appeared as personal opinion and personal judgement.

Ijma' — Within a short period (50 years) differences in legal and dogmatic opinion on details began to appear on a very wide scale, forcing religious leaders and jurists of different regions in the Muslim community to direct their efforts towards coordination and unification. They soon agreed that Ijma' (consensus) had binding force. Though Ijma' was defined as 'consensus of the community' it was ambiguous. Some jurists interpreted Ijma' as "consensus of the Prophet's Companions" and to others it meant "consensus of the Muslim scholars".

Ijtihad — In the early times the gate of Ijtihad (individual inquiry or individual judgement) was open. Ijtihad means exerting one's utmost with a view to deduce laws (by exercising independent judgement) that may be applicable to new situations or circumstances. After the formation of the four schools of fiqh, unfortunately the Muslim scholars of later centuries were limited to commentary and explaining the fiqh; and for all practical purposes the doors of Ijtihad were shut. A few eminent scholars, like Ibn Taymiya and Shah Wali Ullah claimed and did exercise the right of Ijtihad.

Due to blind imitation (taqlid) of one or the other school of fiqh, the gate of Ijtihad was shut tight and for all practical purposes there was complete immobility in Islamic jurisprudence. Many noted Muslim scholars like Ibn Hazam (d. 1064 C.E.), Ibn Taymiya (d. 1328 C.E.), Shah Wali Ullah (d. 1762 C.E.) bitterly criticised this blind imitation and strongly emphasised Ijtihad to review the Shari'a. According to Shah Wali Ullah,

"Ijtihad in every age is obligatory (on the Muslim scholars) and by Ijtihad I mean the full understanding of the Shari'a values (Ahkam) based

ISLAMIC JURISPRUDENCE

SHARI'A AND CONTEMPORARY ISSUES

By Dr Abdul Basit

THE structure of the Shari'a (Islamic Law) is built on four foundations: (1) Holy Qur'an (2) Sunnah of the Prophet (3) Qiyas (analogical reasoning), and (4) Ijma' (consensus). The Shari'a contains elaborate and detailed code of conduct, religious duties, act of worship, business transaction, penalties, heritage—in fact it covers the myriads of problems that arise in the course of man's life. And the Shari'a is thought of, not as product of human intelligence, but of divine inspiration based primarily on the Qur'an and the Prophetic Traditions.

The word 'Shari'a' literally means "to make out or chalk out a clear road to water" but in its religious usage it translates to "the highway of good life" i.e., religious values expressed in concrete terms to guide man's life. Thus Shari'a shows how a man is to conduct his life in order to realise the Divine Will. Therefore, it includes all aspects—spiritual, mental, and physical. It comprises faith and practice, religious duties, legal and social transactions, as well as personal behaviour. All is subsumed under the Shari'a as the comprehensive principle of the total way of life!

In the early period only two succeeding generations, which embraced many nations with different customs and cultures, the need for applying human intelligence and understanding was increasingly recognised. Thus, whenever points of law arose which were not covered by a clear statement in the Qur'an or the Hadith, the majority of jurists

had recourse to Qiyas, Ijma', and or Ra'y (personal opinion).

In less than two hundred years after the death of the Prophet (Sallallahu 'alaihi wa sallam) Muslim scholars who were well-versed in the study of Qur'an and the principle of Hadith, began to specialise in formulating Islamic jurisprudence (fiqh). Fiqh, which literally means "comprehension" or "understanding", which now denotes Islamic jurisprudence deduced and worked out by the various Muslim scholars. Though a large number of scholars were involved in the beginning, only four major schools of "Fiqh" were established:

(1) Fiqh-i-Hanafi — Its reputed founder was Imam Abu Hanifa who is called Imam-i-Azam. He died eighteen years after the Abbasides came to power (d. 150 A.H.). His two disciples Abu Yusuf (d. 181 A.H.), and Mohammad al-Shaybani (189 A.H.), who held judicial posts in the Abbasides court, wrote extensively and organised his teachings. The Hanafi school arose out of the older Iraqi Sunna and legal school and it retained a considerable element of personal reasoning or exercise of free opinion (ra'y), even though it had tried to conform to the Prophetic Traditions.

(2) Fiqh-i-Maliki — This school is named after Malik Ibn Anas (d. 179 A.H.). Imam Malik was born at Madinah where he studied and learned Hadith and became a great jurist. Imam Malik used Qur'an and Hadith as the main sources but also emphasised the importance of the

unwritten customs of Madinah on the presumption that "they must have been transmitted from the time of the Prophet".

(3) Fiqh-i-Shafi'i — Imam Shafi'i was a pupil of Imam Malik (d. 204 A.H.). He was considered the chief architect of Islamic jurisprudence and his theories are noted for moderation of views. He tried to strike a balance between the 'upholders of Hadith'.

(4) Fiqh-i-Hanbali — The founder of this school was the famous scholar Ahmad Ibn Hanbal (d. 241 A.H.). He adhered strictly to the traditions of the Prophet; in fact his reputation as traditionalist and theologian is greater than a jurist. Only the Qur'an and the Sunnah of the Prophet were considered by him as the authoritative sources of the law; human reason was unacceptable to him. The highly celebrated scholar and theologian Ibn Taymiya (d. 728 A.H.) and later the Wahabi movement in the Arabian Peninsula derived their inspiration from the Hanbalite school.

Without doubt four Imams were intellectual giants who included universal principles for applying the rules of Shari'a to the practical problems of life. The authenticity that is associated with these four schools of 'fiqh' is largely due to the unimpeachable integrity of their character.

It is strange that though these Imams never considered their views as having attained finality, their followers were rigid and slavishly followed the legal doctrines. Dr Muslehuddin, in his book "Philosophy of Islamic Law and the Orientalists," has highlighted this point: "It is interesting to note that the four Imams — Abu Hanifa, Malik Shafi'i, and Ahmad Ibn Hanbal never advise to follow their views unless their sources are ascertained"



In the name of Allah, the All-Compassionate, the Most-Merciful

RAIN STORMS AND FLOODS

A CALL TO FEAR ALLAH

DOOMSDAY seemed to have descended upon Karachi and many other far and away places in the province of Sindh around Noon on Wednesday, August 12. Lightning, thunder, wind and torrential down-pour overwhelmed the whole populace of the region. It looked as if all was sinking.

KARACHI: Some four inches of rainfall was recorded in Karachi itself within only a few hours — the heaviest in quarter of a century. People got stranded in their offices, factories, and other places of work. Those living *per force* by riversides got helplessly marooned and raised the distress cry of "Save Our Souls". Those who braved the fury of the elements in their automobiles were mostly caught on the highways that had turned into deep flood stream waters. Many of them had to abandon their vehicles on the roads and had to plod their weary way in knee-deep, and even deeper, waters traversing five to ten miles in as many hours, passing through many dangerous pit falls. An aerial survey presented a vast spectacle of mass graveyard of automobiles, some afloat others buried deep in waters. It seemed as if the high tide of the Arabian Sea had tossed aloft to engulf its vast hinterland. It was a real calamity, a catastrophe of high order, and a tragedy of great magnitude.

UPCOUNTRY FLOODS: The rain waters of Sindh had hardly dried when incessant torrential rains, extensive floods and landslides suddenly overtook the Punjab, Fron-

tier Province, and Azad Kashmir. The extremely heavy loss of life and property and the widespread human misery over there is indescribable. All this fury of nature points to the wrath of Almighty Allah and calls for repentance and fear of Allah on our part.

DIVINE WRATH. Such devastations happen to demonstrate Allah's displeasure against His sinning creatures who rebel against His commandments. When human misdeeds get out of proportion, Allah's mercy turns into His wrath to remind man of the way that is straight.

PEOPLE OF NOOH: Let us recall the story of the people of Hazrat Nooh ('*alaihis salaam*') as narrated vividly in Qur'an Majied. They rejected Allah's Apostle and did not accept his message of truth. They disobeyed Allah's Oneness and His Commandments, except very few of them. And then what happened? As Qur'an Majied says:

"We (Allah) opened the gates of heaven with water pouring forth And We caused the earth to gush forth with springs, so the waters met (and rose) to the extent desired." (54 11-12)

The safety was only on the Ark built by Hazrat Nooh ('*alaihis salaam*') under Allah's command for the shelter and safety of those who were faithful to Allah and His Apostle and obeyed them. Even the wife and a son of the Apostle who were among the rebels drowned.

OUR DEEDS: What are our deeds today? We resort to killing and kidnapping, plunder and pilferage, corruption and gang rape. We make against Allah and His Prophet (*Sallallahu 'alaihi wa sallam*) by devouring Riba under one pretext or another. And what not? These misdeeds call for grievous penalty from Allah, though He is the Most Benevolent, the Most Merciful, has warned that He is swift in settling the score by means of prompt penalties.

REMEDY. The devastating rain storm about which we have talked, was only a mild warning from the High Heaven that we should correct ourselves lest a still greater disaster overtake us.

Let us build, and build immediately, an Ark of safety by spreading righteousness all around us. The Fear of Allah is the best material to build such an Ark. It can cover the whole of our homeland to accommodate each and everyone of us, provided each and everyone of us has Fear of Allah in his heart, enjoins the right and forbids the wrong.

CONCLUSION There is a clear lesson in the recent rain storm for those who care to understand. There is a manifest warning for those who are able to see. Allah helps those who establish the truth and justice as ordained by Him. He verily punishes the rebels.

May we ever obey Him, do good deeds, and seek His help and His good pleasure. Ameen!

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PUBLISHED FORTNIGHTLY UNDER THE AUSPICES OF DARUT TASNIF (PRIVATE) LIMITED
in the 7th & 22nd of every month

VOL. 41

RABI-UL-UKHRA 9, 1413 A.H. OCTOBER 7, 1992

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المجلد ٤١

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بين كمال بشريته وسمو رسالته

لفضيلة الشيخ محمد عبد الواحد

هذه المقالة من مقالات عن ارتباط كمال بشريته مع سمو رسالته عليه السلام وذلك بمناسبة ذكرى مولده صلوات الله وسلامه عليه وفي ظل هذا التكامل البشري والنبوي الذي حبا الله به رسوله الكريم عليه السلام وهي معرض باقة مشرقة من صورته الانسانية ولواقفها مع مقاصد شريته السمحة فان أبرار هذه المهدي الجليلة يجدون في القلوب صادق الحب لذاته البشرية الكاملة ونظام الاقتداء لشرفه وخلقه العظيم .

عن علي بن الحسين قال : الحسن بن علي سألني خالي هند بن أبي حاتم عن حلية رسول الله عليه السلام وأما انتهى العلم في الوصف وأن يصف لي منها شيئا أتق به . والحلية هي الصفة المميزة بالحس والسمو الناطق بالمهابة والجلال فقال هند : كان رسول الله عليه السلام كأنها مضيئة بتلألؤ وجهه تلألؤ القمر ليلة البدر . أطول من الربوع وأقصر من المشب (أي معتدل الجسم لا هو بالقصير ولا هو بالفارع الطول) عظام الغامة (أي عظيم الرأس وهي صفة لها دلالتها على كمال الرجولة ونظام العقل وجل الشعر وهو الوصف المتوسط بين الشعر للناعم المنتمل والشعر القصير الخشن) فكان شعره عليه السلام بين هذا وذاك — اذا أمرت حقيقته فركها والا فلا يجاوز شعره شحمة أذنيه اذا هو ولغره (أي جمعه) أزمر اللون وأسع الجبين أزج الحواجب (أي رقيق شعر الحواجب في استواء) سوانح مع

غير قرن (أي أنها منفصلة غير ملتصقة) بينها عرق يظهره الغضب (أي أنه اذا غضب ولا يغضب عليه السلام الا في الحق) نمر هذا العرق وبرل (أي العرقين — له نور يعلوه بحسبه من لم يتأمله أشم) مع المالة التي تحيط به والمالة لون مع الضياء كآثر له وليس منه) كث اللحية (مليئة بالشعر) لكال رجوله عليه السلام (أي شديد سواد العينين) سهل المدين (أي أن خده صلوات الله وسلامه عليه لم يكن شديد البروز بل كان معتدلا لا انقطاع فيه) ضلوع القم أي قوى القم واسع الشفتين في قوة الاعتدال) أشب مفلج الأسنان (أي لا اتحام بينها بل متفرقة بفضاء تقي) دقيق المسربة (والمسربة خط مع الشعر يصل من السرة الى العانة) كان عتقه جيد دمية صفاء في القفصة (يعني أن رقبته عليه السلام كانت طويلة في اعتدال صافية صفاء القفصة) معتدل الخلق يادنا متاسكا سواء البطن والصدر يعود ما بين

المكبين ضم الفكر ادب (أى قوى النظام والمفاصل) أنور
 القصر د موصول ما بين الية والكرة بشعر يجرى كالخط
 حارى القديين - أشعر البراعين والمكبين وأعلى الصدر
 طويل القديين . وحس الراحة شئ المكفين والقديين
 (أى أن كفيه وقدميه كأنهما تميلان الى القصر والغلظة مع
 التناسق وسائر جسده) سائر الأطراف ضبط القصب
 خصان الأخرى سبوح القديين ينبو عنها الماء - إذا زان
 زال ثقلها ويخطو كنفها ويمشى مولا ذريع المشية إذا مشى
 كأنما ينحط من صهب (أى يهبط من مكان مرتفع) وإذا
 انضت انضت جميعا خافض الطرف (من الحياء والتفكر)
 نظره الى الأرض أطول من نظره الى السماء جل نظره
 الملاحظة يسرق أصحابه ويبدأ من لقيه بالسلام .

منطق رسول الله ﷺ :

قال الحسن رضي الله عنه سألت خالي هند عن منطق رسول
 الله ﷺ فقال : كان رسول الله ﷺ متواصلا الأحزان
 دائم الفكرة ليس له راحة ولا يتكلم في غير حاجة طويل
 السكوت يفتح الكلام ويختمه بأشداقه ويتكلم بمجامع
 الحكم فضلا لا موصول عليه ولا يقصر دما ليس بالجاهل
 ولا المهين يعظم النعمة وإن رقت لا يلم شيئا لم يكن يلم
 ذوقا ولا يمدح ولا يقام لغضب إذا تعرض للحق لشيء
 حتى يتصرف له ولا يغضب لنفسه ولا يتصرف لها - إذا أمار
 أشار بكفه كلها وإذا تعجب قلبها وإذا تحدث أنصت بها
 فغضب أمهه اليمنى راحته اليسرى وإذا غضب أمرض
 وأشاح وإذا فرح غطى طرفه - جل ضحكته التيسم وبقر
 عن مثل حب الغمام .

يستطيع إبلاغي حاجته فانه من أبلغ سلطانا حاجة من لا
 يستطيع إبلاغها ثبت الله قدميه يوم القيامة يجزن لسانه إلا ما
 ينهى أصحابه ويؤلفهم ولا يترقبهم بكرم كريم كل قوم ويؤلفه
 عليهم ويحذر الناس ويحترس منهم من غير أن يطوى عن
 أحد بشره وخلفه ويغفل أصحابه ويسأل الناس عما في
 الناس ويمسح الحسنى ويقويه ويقبح القبيح ويورثه معتدل
 الأمر غير غتلف لا يغفل غفلة أن يفعلوا أو يملوا لكل
 حالة عنده عتاد لا يقصر عن الحق ولا يجاوزه الى غيره
 والذين يلونه من الناس خيارهم وأفضلهم عنده أهمهم
 نصيحة وأعظمهم عنده منزلة أحسنهم مواساة وموازرة
 لا يجلس عليه السلام ولا يقوم إلا على ذكر الله ولا يوطئ
 الأماكن أى لا يجلس لكل إنسان مكانا خاصا به لا يعدها
 كما لا ينتسب الإنسان الى غير وطنه بل إذا انتهى الى قوم
 جلس حيث ينتهى به المجلس ويعطى كل جلس من
 جلساته نصيبه حتى لا يحسب جلسه أن أحدا من جلساته
 أكرم عليه منه .

من حاله أو قادمه بحاجة صابره حتى يكون هو
 المنصرف عنهم من سألته حاجة لم يردده إلا بها أو بمسور
 من لقول قد وسع للناس بسطه وتحلفه وصار لهم وصاروا
 عنده في الحق مقارون مفاضلين منه بالتقوى .

جلسه مجلس حلم وحياء وصبر وأمانة لا ترفع له
 الأصوات يتعاطفون بالتقوى متواضعين بوقرون له
 الكبير ويرحمون الصغير ويرحمون الغريب .

كما كان عليه الصلاة والسلام دائم البشر سهل الخلق
 لين الجانب ليس يفظ ولا غليظ ولا عناب ولا فحاشي
 ولا عياب ولا مداح يتناقل عما لا يشعري - إذا حدث

وكان تكرب الناس اليه على قدر أفضليتهم في الدين
 ويقول : ليبلغ شعاعه منكم فاقابوا أهل القبول حاجة من لا

شيء من عجبته فكأنه لم يمتنع من ثلاث : الاقتداء برسول الله ﷺ

لرياء والاكتار وترك ما لا يعنيه وترك الناس من ثلاث :
كان لا يلم أحدا ولا يهيبه ولا يطلب مودته ولا يتكلم إلا فيما
يرجو ثوابه - إذا تكلم أطرق جلساؤه كأنهما على رؤسهم
الطير وإذا سكنت تكلموا لا يتنازعون عنده الحديث من
تكلم عنده أنصتوا له حتى يفرغ حديثهم يضحك مما
يفضحون منه وينصجب مما يتعجبون منه ويصبر للغريب
على الجفوة في المنطق ويقول : إذا رأيتم صاحب الحاجة
يطلبها فأردوه أي أعطوها له . ولا يقطع على أحد حديثه
حتى يتجوز به ويقطعه بالنهاية أو قيام .

هذا أجمال لبعض ما خص الله به رسول المصطفى
لأمانة الرسالة وأمانة الرسل من الكمالات الخلقية التي
صاغ الله جسمه عليها فكان مثالا لكل كمال يمكن أن
يتصف به إنسان وليس ذلك إلا شعاعا من شمس أخفاء
آفاق الكون لمحت فيه الحياة حسا ومعنى وأفاضت عليه
الأمم والسلام فاستقر المجتمع الانساني برسائله على مدى
مئين .

وأما كانت هذه الكمالات الجسمية والخلقية التي
خلق الله عليها مدخلا للقطرة الالهية والحقيقة النورية
التي تواكست على تمجده بهذه المحامد الظاهرة والباطنة عن
خلق الله أجمعين .

ولاشك أن هذه الكمالات الظاهرة التي وردت في
حديث الحسن تشير بدلالة فاطمة إلى أن صفاء باطنه مع
استواء ظاهره وإلقاء جوهره مع سحابة مظهره من موجبات
الاقتداء به والتأسي بهديه فأما للديرة مما أوردناه لتحقيق
بأخذ النفس على هوى ما جاء به ليكون العهد مؤمنا (لا
يؤمن أحدكم حتى يكون هواه تبعا لما جئت به) كما قال
الرسول الكريم عليه الصلاة والسلام .

ولا يطلب من المؤمن حتى يحقق أيمانه أن يتقوى
بالرسول الكريم في الصفات والكمالات الجسمية
الاعتدال في البنية وسلامة الأعضاء والجوارح وغير ذلك
مما لا يدخل لأحد فيه .

وأما الاقتداء المطلوب من المؤمن برسول الله عليه
السلام يكون بمراعاة القاسي بالفعل والسير على النهج
ومدارسة أفعاله وأقواله في العبادات والمعاملات مما يدخل
في فطرة الإنسان على توجيه لتعلقه إلى الطريقة الأمثل
طبقا لما أُرِى عن رسول الله ﷺ :

وهو - فلتجعل من شهر ربيع الأول في كل عام
موقفا لميرة المؤمن يراجع فيه ومعه حياته على نحوه ما
تحفل به هذه الذكرى العطرة من محامد الخلال وفرائد
الحاصل فأحرص كل مؤمن على أن يجد إلى دنياه سنة
مهجورة أو شرعة مفقودة أو منهجا يفتقر منه الناس
واعتبر هذا آثرا مؤثرا في حياة المجتمع كله لو حرص
كل مؤمن أن يجلس مع أهله وأسرته وبين أصحابه وأحبائه
وتوصي الجميع على أحياء سنة من سنن رسول الله ﷺ
لماز المجتمع بمعارض للكمال بقدر ما تنبع هذه السنن في
دنياه الناس لتبدأ من اليوم مع أمك وأولادك مع الرفاق
والأحبة الذين ترجو وتحب لهم الخير وتنتد منهم الخير
وأعبدوا للإسلام كماله وجلاله بأحياء خلق من أخلاق
الاسلام وما أكثرها وأعظمها وأقدرها على أمعاد الناس
فلن يصلح آخر هذه الأمة إلا بما صلح به أولاها - هذا
الله جميعا إلى السبل السوي ونخلقنا بأخلاق نبيه الخاتم
ورسوله الأمين ﷺ .

أطمع من أشعب !!

مثال : أشعب : رجل من أهل المدينة يقال له : أشعب الطماع ، وهو أشعب بن جبر .
قول عبد الله بن الزبير ، سأله أبو السراء عن دأبه ، فقال :

اجتمع عليه يوماً غلّة من غلّان المدينة بماشونه ، وكان مزاحاً طريفاً مغنياً ، فأذاه الغلّة ، فقال لهم : إن في دار فلان مرساً ، فانطلقوا إليه فهو أنفع لكم . فانطلقوا وتركوه . فلما مضوا ، قال : أهل الذي قلت من ذلك حق ، فضي لي أثرهم نحو الموضع فلم يجد شيئاً ، وظنر به الغلّان هناك فأذوه . . .

وكانت عائشة بنت عثمان كفلته وكلمات معه ابن أبي الزناد ، فكان يقول : تربيت أنا وابن أبي الزناد في مكان واحد . فكنت أسهل ويعلو حتى بلغا إلى ما تزرون . . .

قال مصعب بن الزبير : خرج سالم بن عبد الله بن عمر إلى ناحية من لواحي المدينة هو وحرمة ، وبلغ أشعب الحبر ، فوائى الموضع الذي هم به يريد النفل ، فصادف الباب مغلقاً ، فندور الحائط ، فقال له سالم : والله يا أشعب من بنق وحرى . فقال له : لقد علمت ما لنا في بيتناك من حق ، وإنك لتعلم ما نريد . فوجه إليه من الطعام ، فأكل ما أكل وحمل إلى منزله .

قال له سالم : ما بلغ من طمعك ؟ قال : ما نظرت قط إلى اثنين في جنازة يتساران إلا فكرت أن الميت قد أوصى لي مع ما له بشيء ، وما أدخل أحديده في كه إلا أظنه يعطيني شيئاً . .
(الأمثل العربية ومصادرها في التراث)

وَقَفَّنا لِلّٰهٖ لِمَا يَحِبُّ وَيَرْضٰى

يَا أَيُّهَا عَلِيٌّ وَسَلِّمْ كَأَيُّمَا أَبَدَا
عَلَى حَبِيبِكَ خَيْرَ الْخَلْقِ كُلِّهِمْ
كُلُّ هَوَالٍ مِنَ الْأَهْوَالِ مُفْتَحِمٍ
كُلُّ الْهَيْبِ الَّذِي تَرَجَّى شَفَاعَتَهُ

32. Wa la-qa-dikh-tar-naa-hum
'a-laa 'il-min 'a-lal-'aa-la-
meen.

33. Wa aa-tal-naa-hum-mi-nal-
aa-yaa-ti maa fee-hi ba-laa-
um-mu-been.

34. In-na haa-u-laa-i la-ya-
qoo-loo-na

35. in hi-ya il-laa mau-ta-tu-
nal-oo-laa

wa maa nah-nu bi-mun-
sha-reen.

36. Fa'-too bi-aa-baa-i-naa

in kun-tum saa-di-qaan.

37. A-hum khal-run am qau-mu
sub-ba-lnw-

wal-ka-zee-na min qab-li-him.

Ah-lak-naa-hum in-na-hum
ka-noo muj-ri-meen.

38. Wa maa kha-la-q-nas-sa-maa-
waa-ti wal-ar-da

wa maa bai-na-hu-maa
laa-'i-been.

32. And We chose them (the
Children of Israel) knowingly
over (the people of) the
worlds.

33. And We gave them some of
the signs, in which there
was a clear help.

34. Surely, these people
(the Makkans) do say:

35. There is nothing but our
first death

and we are not to be raised
(to life again).

36. So bring back our
forefathers,

if you are truthful.

37. What! Are they (the Makkans)
better or the people of
Tub-ba'

and those who were before
them?

We destroyed them because
they were guilty.

38. And We did not create the
heavens and the earth

and what is between them
by way of sport.

وَلَقَدْ اخْتَرْنَاكُمْ عَلَىٰ عِلْمٍ ۖ

وَاتَيْنَهُمْ مِنْ الْآيَاتِ مَا فِيهَا تَسْوِيفٌ

إِنْ هَؤُلَاءَ لَيَقُولُونَ

إِنْ هِيَ إِلَّا مَوْتَتُنَا الْأُولَىٰ

وَمَا نَحْنُ بِمُنْشَرِينَ

فَأْتُوا بِآبَائِنَا

إِنْ كُنْتُمْ صَادِقِينَ

أَمْ خَيْرٌ لَّهُمْ الْقَوْمُ بِعِزٍّ

وَالَّذِينَ مِنْ قَبْلِهِمْ

أَهْلَكْنَاهُمْ إِنَّهُمْ كَانُوا مُجْرِمِينَ

وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ

وَمَا بَيْنَهُمَا الْعِثْرَ ۗ

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majed is free from errors of printing

Mohammed Imaail

Muhammad Imaail,

Maulvi Hafiz Qari Al-Khatreeb

21. *Wa il-lam tu'-mi-noo bee
ja'-ta-zi-loon.*

22. *Fa-da-'aa rab-ba-hoo
an-na haa-u-laa-i qau-
mum-muj-ri-moon.*

23. *Fa-as-ri bi-'i-baa-dee lai-lan
in-na-kum-mut-ta-ba-'oon*

24. *Wat-ru-kiit-bah-ra rah-waa

in-na-hum jun-dum-
mugh-ra-qoon*

25. *Kam ta-ra-koo min jan-naa-
tinw-wa 'u-yoo-ninw-*

26. *Wa zu-roo-'inw-wa ma-qaa-
min ka-ree-minw-*

27. *Wa na'-ma-tin kaa-noo
jee-haa jaa-ki-heen*

28. *Ka-zaa-lik. Wa au-raa-naa-haa
qau-man aa-kha-reen*

29. *Fa-maa ba-kat 'a-lai-hi-mus-
sa-maa-u wal-ar-du

wa maa kaa-noo mun-za-reen.*

RU-KOO' 2

30. *Wa la-qad naj-jai-naa
ba-nee is-raa-ee-la*

mu-nal-'a-zaa-bil-mu-heen

31. *Min fu-'aun. In-na-hoo
kaa-na 'aa-li-yam-mi-
nal-mus-ri-feen.*

21. And if you do not believe in
me, then leave me alone.

22. So he prayed to his Lord
(Saying) 'These are indeed a
guilty people

23. So (Allah said): Set forth
with my servants at night,
for you shall indeed be
pursued.

24. And leave the sea at rest,

surely, they are a host to be
drowned

25. How many gardens and
springs they left behind

26. and corn-fields and fine
dwellings

27. and comforts wherein they
took delight'

28. So it was And We made
another people inherit
those (blessings)

29. So, neither the heavens nor
the earth wept for them,

nor were they given respite

SECTION 2

30. And surely, We rescued the
Children of Israel

from the humiliating
punishment

31. Of Pharoah. Surely, he was
arrogant among the
transgressors.

فَلَنْ أَمْ تُوَدُّونَ أَنْ تَتْرَكُونِ ۝

فَلَمَّا رَأَى أَنَّهُمْ مُّجْرِمُونَ ۝

فَأَنذَرْتُ لَيْلًا لَّهُمْ مُّتَتِّعِينَ ۝

وَأَتْرَكُوا الْبَحْرَ رَهْوًا ۝

إِنَّهُمْ جُنْدٌ مُّفْرَقُونَ ۝

كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعُيُونٍ ۝

وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ ۝

وَلَعَنُوا كَأَنفُسَهُمْ يَكُونُونَ ۝

كَذَلِكَ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ ۝

فَلَا يَكُنَّ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ ۝

وَمَا كَانُوا مُنظَرِينَ ۝

وَكُو ع ٢

وَلَقَدْ نَجَّيْنَا بَنِي إِسْرَءِيلَ ۝

مِنَ الْعَذَابِ الَّيْسُ ۝

مِنْ دُؤْرِهِ إِنَّهُ كَانَ عَلِيًّا مِنَ الْمُسْرِفِينَ ۝

- wa qad jā-a-hum
ra-soo-lum-mu-been.
14. Sum-ma ta-wal-lau 'an-hu
wa qaa-loo mu-'al-la-mum-
maj-noon.
15. In-naa kaa-shi-ful-'a-zaa-bi
qa-lee-lan
- in-na-kum 'āa-i-doon.
- 16 Yau-ma nab-ti-shul-bat-sha-
tal-kub-raa
- in-naa mun-ta-qi-moon.
- 17 Wa la-qad ja-tan-naa qab-la-
hum qau-ma fir-'au-na
- wa jāa-a-hum ra-soo-lun
ka-reem.
18. An ad-dōo i-lai-y-ya
'i-baa-dal-laah
- In-nee la-kum ra-soo-lun
a-meen.
- 19 Wa al-laa ta'-loo 'a-lal-laah.
- In-nee aa-tee-kum bi-sul-
taa-nim-mu-been
- 20 Wa in-nee 'uz-tu bi-rab-bee
wa rab-bi-kum
- an tar-ju-moon

- and indeed a Messenger had
come to them making plain
(the message).
14. Then they turned away from
him and said: One instructed
(by others), a madman
15. We shall remove the
punishment a little,
- yet you are sure to revert
(to the same misdeeds).
- 16 On the day when We firmly
seize (them) in the mighty
grip,
- We shall take avengers
(on them).
17. And We have indeed tried
before them the people of
Pharoah
- and a noble Messenger
came to them,
18. (saying): Deliver to me the
servants of Allah.
- surely I am to you a
trustworthy Messenger,
19. And do not rise against
Allah.
- Surely, I bring you a clear
authority.
- 20 And surely I have taken
refuge with my Lord and
your Lord,
- lest you should stone me.

وَقَدْ جَاءَهُمْ رَسُولٌ مُبِينٌ ﴿١﴾

ثُمَّ تَوَلَّوْا عَنْهُ وَقَالُوا مُعَلِّمٌ لِّبَنِي إِسْرَءِيلَ ﴿٢﴾

إِنَّا كَاشِفُو الْعَذَابِ قَلِيلًا ﴿٣﴾

إِنَّكُمْ عَائِدُونَ ﴿٤﴾

يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى ﴿٥﴾

إِنَّا مُتَّقِمُونَ ﴿٦﴾

وَلَقَدْ قَتَلْنَا قَبْلَهُمْ مَن تَزَعُّونَ ﴿٧﴾

جَاءَهُمْ رَسُولٌ كَرِيمٌ ﴿٨﴾

أَن آذُوا إِلَىٰ عِبَادِ اللَّهِ ﴿٩﴾

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٠﴾

وَأَن لَّا تَعْلُوا عَلَى اللَّهِ ﴿١١﴾

إِنِّي أَنزِلُكُمْ سُلْطَانًا مُّبِينًا ﴿١٢﴾

وَأِنِّي عَلْتُ رَبِّي وَرَبَّكُمْ ﴿١٣﴾

لِّنَرْجُوهُنَّ ﴿١٤﴾

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darut Tasnif (Private) Limited, serially since 7th June, 1978.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ث=ṭ ح=ḥ ز=z ص=s د=d ط=t ظ=z ع=' ء=ā (Jerk) ة=ō
Bold Madd Ā=ā ō=ō ى=ē Fine Madd Ā=ā ō=ō ى=ē

Part 25 I-lai-hu yu-rad-du

٢٥ - اليه يرد

Chapter 44 Ad-du-khaan

٤٤ - الدخان

RU-KOO' 1 (Contd)

- 7 Rab-bis-sa-maa-waa-ii
wal-ar-dī wa maa
bai-na-hu-maa.

In kun-tum-moo-qi-neen

- 8 Lāa-i-laa-ha il-laa hu-wa
vuh-yee wa yu-meet

Rab-hu-kum wa rab-hu
aa-būā-i-ku-mul-aw-wa-
leen

9. Bal hum fee shak-keen-
yal-'a-boon

- 10 Far-ta-qib yau-ma
ta'-us-sa-māā-u

bi-du-khaa-num-mu-bee-
neeny-

- 11 yagh-shan-naas Haa-zaa
'a-zaa-bun a-leem

- 12 Rab-ba-nak-shif 'an-nal-
'a-zaa-ba in-naa
mu'-mi-noon.

- 13 An-naa la-hu-muz-zik-raa

SECTION 1 (Contd)

- 7 The Lord of the heavens and
the earth and whatever is in
between them,

if only you could feel
convinced (of the Truth).

- 8 There is no god but He,
He gives life and causes
death —

your Lord and the Lord of
your forefathers of old,

- 9 Nay, but they are sporting
in doubt

- 10 So, wait for the day when
the sky shall bring

visible smoke.

- 11 Which will cover the people
This is painful punishment

- 12 (People will say) O our Lord!
Remove from us the punish-
ment, we will become
believers

- 13 How can they have the
reminder now;

ركوع ١ (متبع)

رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا

إِنْ كُنْتُمْ مُوقِنِينَ

لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ

رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ

بَلْ هُمْ فِي شَكٍّ يَلْعَبُونَ

فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ

بِدُخَانٍ مُبِينٍ

يَغْشَى النَّاسَ هَذَا عَذَابٌ أَلِيمٌ

رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ

أَلَيْسَ لَهُمُ الْيَوْمَ

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Phones: 5684325.

Editor, M. M. Ansari,

Published by Syed Irshad Ali,

Printed at:

MATBA DARUT TASNIF,

Iqbal Mansion, Shahrah-e-Liaquat

Saddar, Karachi 74400 (Pakistan)

Phone: 5686997.

therefore Allah's. The Prophet (*Sallallahu 'alaihi wa sallam*) did not place himself above these laws. He once said, "I do not follow anything except what is revealed to me." "It was a settled principle with the Prophet that he always kept to the fore his own kith and kin and those who were nearest in facing a risk or hazard but, allotted them the last place in distributing favours, rewards, and spoils of war." Unlike the kings, rulers and political leader, the Prophet (*Sallallahu 'alaihi wa sallam*) didn't give preference to loved ones and led a life of bare sustenance. In summary, Muhammad Rasullullah (*Sallallahu 'alaihi wa sallam*) was a guide not a ruler to the people.

The Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) carried out his duty to spread the message of Islam with grace and dignity. In his good manners, gentleness, cordiality, sympathy, and forbearance, the messenger of God has left a practical and ideal example of behaviour for Muslims in all ages. If you are a preacher, study the Prophet's sermons and lectures of truth and Allah in the mosque of Madinah; if you are a husband look at his matrimonial life; if you are a father, learn from Fatima's father; and if you have the task of administration, follow the Prophet (*Sallallahu 'alaihi wa sallam*) example of how to guide. In short, in all walks of life, to learn the rules of Islam, drive them from studying Prophet's life, because during his Prophethood, he lived the teachings of the Qur'an in the best manner possible.

(Courtesy: The Orange Crescent)

Islam Answered All Queries, Says An American Convert

By Habib Shaikh

Even though the United States is a free society, being an American Muslim is challenging. Bruce (Ibrahim) Norlund, managing director of the Chicago-based investment firm Norlund Martin & Company, told Arab News while on a visit of Saudi Arabia.

Asked about discrimination against Muslims, Bruce said that he himself had not come across any discrimination because of that but you can always expect it in America you have to be careful. There is a lot of pressure in business for example, if they find out you are a Muslim and they happen to be Jewish or somebody who may have a bad impression about Muslims, they may not want to do business with you, or they may make it hard for you to do business. "He said that he did not mind being careful because as a Muslim he was trying to set a good example so that people may say: "Are you a Muslim? Tell me more about Islam." That is how he himself became a Muslim a little over five years ago. He said that while at the Embry-Riddle Aeronautical College in Arizona, he worked on a project with a Saudi student and even though he didn't tell him anything about Islam, Bruce was impressed by his actions, which made him learn more about Islam. "His actions were very consistent compared to mine".

Explaining how and why he accepted Islam, Bruce said that many questions that he as a Christian had raised, were never answered satisfactorily.

"I discussed them with my clergy, my church, my parents. The typical

answer I got was, "You just must have faith". Fine, if you tell me to have faith. Give me something I can believe in. He said that he had hard time believing in the Trinity. Also he had a hard time believing in a book that has been changed many many times. He said that he has found substance in Islam. "The Oneness of God and the fact that the Holy Qur'an has never been changed. I can believe in that. It is simple."

Bruce whose family consists of the parents, three elder sisters and a younger one said: I know that if they knew about Islam they too would become Muslims. But unfortunately they do not ask any questions. His parents live in Arizona and he talks to them once a week from Chicago where he owns three properties.

A trained pilot with about 300 hours of flying experience, he has a bachelors degree in business administration from the University of Chicago, and is studying for a master's degree of the University of Illinois, but hopes to be transferred to the University of Chicago soon.

Besides working as an investment adviser he spends time in D'awah with the Institute of Islamic Information and Education in Chicago, where he had said his Kalimah shahada. He first visited Saudi Arabia in November 1989 for Umrah and business. It is his second visit for the same purposes.

Courtesy: — ARAB NEWS

could fight better or more bravely than him. As strategist he knew just the right actions to take in meeting sudden and surprise attacks and how to deploy his military troops to win against an enemy superior in number. As Abul Hasan Ali Nadwi says in his book Muhammad Rasulullah, "We find, on this occasion (as a general), the Apostle exhibit marvelous qualities as a military tactician and strategist which chime with his eternal and universal guidance of mankind, providing yet another indication that the inspiration drawn by him was from the supernatural agency." As a leader, he would pick out men best fitted to do the job without bias against or for any soldier. As he did in the Battle of Badr with the Ansar, he would leave it up to the individual or group to join in the struggle. He would also accept advice and surrenders, openly and gladly. Always, the Prophet (Sallallahu 'alaihi wa sallam) remained fair, sincere, and chivalrous. And he kept his objectives clear. He was fighting not to conquer and loot his enemy, but to defend and spread Islam. The Muslims were victorious when they followed his directions but, if they did not, as in the Battle of Uhud when the archers gave up their assigned posts to depoll the enemy camp, they were sure to lose, as they came close to doing when the Quraysh cavalry surprised the rejoicing Muslims from behind. The Prophet set an exemplar of bravery, chivalry, and complete submission to Allah's will for Muslims. This was beneficial to later Muslim soldiers who followed his prototype.

MARRIED LIFE

Up to his twenty-fifth year the Prophet (Sallallahu 'alaihi wa sallam) lived alone, enjoying his single life. He married Khadija at the age of

twenty-five. She was a rich widow, older than him and was able to help him in the beginning of his prophethood. After her death, he married Sauda bint Zama'a. Then the Prophet (Sallallahu 'alaihi wa sallam) was united in wedlock with Aisha whom he loved dearly. Thereafter, he married Hafsa, Zainab bint Khuzaymah, Umm Salma, Zainab bint Jahsh and others. The relationship between the husband and the wife had a special significance in the tribal society of Arabia. Blood ties lent security, importance, and dignity in the society. Thus the marriages of the Apostle (Sallallahu 'alaihi wa sallam) were means of spreading Islam through Arabia and assuring the security of the Islamic community. "All his marriages expressed the considerations of kindness, strengthened the bonds of friendship with other tribes, set an example of virtuous behaviour, and achieved public-good." He was extremely kind-hearted and affectionate towards his wives. He was like a common man at home. He cleaned his own clothes and repaired his shoes. The Prophet (Sallallahu 'alaihi wa sallam) never raised his voice towards his wives and he never expressed disapproval of any food. It is reported by Aisha that the Prophet (Sallallahu 'alaihi wa sallam) once said, "The best of you is one who is most nice to his wife and children and I am the nicest of you to my family." He was a perfect model of a husband.

The Prophet Muhammad (Sallallahu 'alaihi wa sallam) was blessed with four daughters and two sons by his first wife Khadija. The daughters were Zainab, Ruqaiyah, Umm Kulthum, and Fatima. The sons were Al-Qasim, who died in infancy and Abdullah. Another son of the Prophet (Sallallahu 'alaihi

wa sallam) was Ibrahim, who also died in infancy. Fatima was the dearest to the Prophet (Sallallahu 'alaihi wa sallam) among all the children. Fatima was married to Ali and had sons, Hasan and Hussain and two daughters. The Prophet (Sallallahu 'alaihi wa sallam) loved his children and grand children very dearly. He was very tenderhearted and sweet tempered. He never spoke harshly toward his children. Instead he quoted a wise saying or an Aayat from the Qur'an which would drive home the lesson faster than a severe word. All his children were brought up carefully and led their lives according to the teachings of Islam. He always smiled and was extremely kind and considerate to his children. A Bedouin came to the Prophet (Sallallahu 'alaihi wa sallam) and said "You kiss your children but we don't (kiss our)" The Prophet (Sallallahu 'alaihi wa sallam) replied, "What can I do if compassion is withdrawn from your heart?" He once said that "God shows compassion to those who are compassionate." He was not only an impeccable father to his children but he treated all Muslims like his family members, as if they were his own charge.

ADMINISTRATION

Administration was an essential part of the Prophet's (Sallallahu 'alaihi wa sallam) seera because this is where he showed Muslims how to manage their materialistic relations political, social and economical. The Islamic system was a system of democracy and theocracy. All relations between Muslims and decisions made were by general consensus, but all Muslims cast their ballots remembering the rules of Islam. So, all men got equal rights and no discrimination. Legislation was always from the Qur'an and

PROPHET MUHAMMAD

(*Sallallahu 'alaihi wa sallam*)

THE IDEAL MAN

The Prophet (*Sallallahu 'alaihi wa sallam*) had the task of carrying the message of Islam to the people of the world. He did this by being a true Muslim, or as the Qur'an describes him, "the best and finest model."

The Prophet (*Sallallahu 'alaihi wa sallam*) was all that a Muslim could be according to the laws of

of the world and the resurrection of the dead, "every soul will be repaid what he has earned". (45:22)

Despite having been created in Allah's own image and despite being His representative on earth, Allah poses the question to man:

"Are you harder to create or the heavens that He built?". (79:27)

He provides the answer Himself:

"Assuredly, the creation of the heavens and the earth is greater than the creation of mankind". (40:57)

Thus, the mind-boggling expanse of the firmament and the orchestrated movement of myriads of planets and stars in several galaxies, millions of light years away from the abode of man, has been hammered home to "the paragon of animals" that, notwithstanding the high position assigned to him in the Divine scheme of things, he is nothing more than "a quintessence of dust," in Shakespeare's language, and he should be conscious of his humbleness in the presence of Allah, the Creator and Sustainer of all that exists on the earth and in the universe whose length and breadth is beyond human comprehension.

—:o:—

Islam. These actions, to practically demonstrate laws, are called the *sunnah*. The *sunnah* is the key to understanding the message of the Holy Qur'an and to the implementation of the guidelines and laws laid down by it. While revealed scripture explains the basic principles and rules of Islam as a way of life, the *sunnah* teaches Islam through explanation and demonstration of those principles and rules; it makes them part of a man's experience by showing how they work in practice.

The Prophet (*Sallallahu 'alaihi wa sallam*) fulfilled many rules as a Muslim to the maximum of any man's capabilities and according to the Islamic shariya. He was as excellent preacher as was needed of a Messenger of God. As a warrior he was brave, skillful, courteous and the pride of the Muslim army. The husband's rule he tackled with kindness, generosity, and compassion. He was a very understanding and able father.

The Prophet (*Sallallahu 'alaihi wa sallam*) was also a benevolent and unsurpassed administrator. During the period from the dawn of his prophethood to his demise, the Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) practised certain deeds to demonstrate the teachings of Islam in the best way possible.

The Prophet (*Sallallahu 'alaihi wa sallam*) came to Arabia in the time of *jahiliyah* to bring a message from Allah. He had a very tough task ahead of him. But he handled it in the most trenchant and effective method. He related the spiritual reality in allegory of physical terms: a method unique in the teachings of earlier Prophets or for that

matter, any founders of religion. One day when he was ordered to reveal himself openly as a Prophet to the people, he called out "Ya Sahabah," the call for warning of an invasion. When the Quraysh arrived, the Prophet (*Sallallahu 'alaihi wa sallam*) asked, "If I tell you that horsemen were advancing to attack you from the other side of the hill, would you believe me?" The Arabs, knowing Muhammad's (*Sallallahu 'alaihi wa sallam*) character and not being able to see through a mountain, replied, "Oh yes, we would surely believe you." The Prophet (*Sallallahu 'alaihi wa sallam*) then said to them, "Well, I am a warner to you before a severe chastisement overtakes you." The Prophet (*Sallallahu 'alaihi wa sallam*) was symbolically very correct. The Arabs could not see the impending doom through their mountain of ignorance. The Prophet's preaching was a continuous onslaught and he never, for once, gave ground to disbelievers. He once swore to Abu Talib that even if "they were to place the sun in my right hand and the moon in my left, and ask me to abandon this course, I would not turn from it until God makes it victorious, or I perish herein." The Sahabi did well to follow these examples and so, were able to spread Islam far and wide across the world.

LEADERSHIP

As he led Muslims in all other walks of life, so Muhammad (*Sallallahu 'alaihi wa sallam*) led them in battle. The Prophet was the forte of the Muslim army. A man who believes in a faith, will in need fight for it. Therefore, since there was no mortal who could believe in Islam and Allah more than Muhammad (*Sallallahu 'alaihi wa sallam*), there was no man who

tain folded). He blessed the earth and measured therein its sustenance equal to the requirements of all who will seek it. All this took four Days to complete. He then turned to the heaven when it was smoke and then fixed the position of the earth in the heavens without applying force (without 'big bang') because both the earth and the heavens acted obediently. Then He ordained them seven heavens in two Days and inspired in each heaven its mandate and decorated the earth's sky with lamps and rendered it inviolable". (41:9) "It is Allah who created the heavens and the earth and that which is between them in six Days, whereafter He mounted the 'Throne' and wherefrom He directs the commands from the heaven to the earth then it ascends to Him in a Day whereof the measure is a thousand years of what you (humans) reckon". (32: 4-5) "The angels' and the Spirit ascend to Him in a Day whose span is fifty thousand years". (70:4)

Thus, what were six earthly days in the Book of Genesis become, in the Qur'an, six cosmic Days each Day equivalent to thousands of years on earth. Also, Allah did not feel tired after fashioning the earth and the heavens and, instead of taking rest on the seventh day like a mason or a carpenter. He "mounted His Throne", from where He is directing the affairs of the vast, unfathomable universe "stretching from the heavens to the earth and He is never weary of looking after them". (2:255)

Then, the Qur'an speaks of "seven heavens each having its own mandate", these being "seven strong

heavens (78:12)" which hold "mansions of the stars (85:1)" and are like "seven paths (23:17)", all of them "in harmony", i.e. not on collision path (71:15) Today's man can interpret these hints as numerous galaxies and milky ways with constellation of stars. The figure of seven may literally mean seven galaxies or, idiomatically, numerous or several.

About the sun, or the solar system, as we know now, the Qur'an says that "one of His portents is night which is stripped out of the day—and the sun which continues drifting to a resting place as determined for it by the Mighty, the Wise (36: 37-38)". Does it not lend support to the current hypothesis that the sun, with its attendant planets, is not static but is gradually travelling away from its position in the Space?

At another place the Qur'an says:

"Of His portents is the creation of the heavens and the earth and of whatever living creatures (beasts) he has dispersed in both of them". (42:29)

This very strongly points to the presence of life unlike humans ('beasts'—as the Qur'anic text says) on other planets.

Another point to ponder over is that the Vedas, the Bible and the Qur'an, all say that water was the source of life, this being the primeval matter. Does water mean water in its liquid form or hydrogenous gases, the lightest of all known substances?

The Qur'an certainly, provides much food for thought for the cosmologists and scientists who want to unravel the mystery of creation. Those Orientalists who accuse the Holy Prophet of Islam of plagiarism and borrowing from the Bible should feel ashamed of themselves. Does not the above com-

parative analysis lead to the conclusion that the Qur'anic concept of Creation is a revolutionary improvement on the Biblical rudiments. No one should forget that the Qur'an confirms that the Bible and the Gospels were from God as guidance to people before the revelation of the Qur'an. So, if the latter agrees broadly (not in details) with some of the biblical narratives, it should not surprise anyone.

None of the scriptures, not even the Bible, contains any account of why man was created. According to the Qur'an, "man has been placed as Allah's vicegerent on earth" and this elevated position being given to him surprised even the angels—those unseen, innocent agencies that execute the divine will pertaining to the affairs of the universe without omission or commission. Such of them as are close to Almighty enquired "whether Allah would place as his vicegerent (on earth) one who will shed blood," instead of the well-behaved angels themselves. Perhaps, they had witnessed how the beasts that lived on earth, much before the creation of Adam, had spilled blood and some of them had exterminated the others. But Allah pointed to the superiority of humans because "He had taught Adam all the names". The angels were convinced and "they prostrated themselves before Adam, except Iblis—(2: 29-33). Allah has informed mankind that "He has subdued for them whatsoever is in the heavens and in the earth". (45:13). And Allah has also conveyed to mankind that by giving all this authority to them, short of making them immortal, what He expects of them:

"He created life and death to try which of you is best in conduct". (67:2)

"It has also been incessantly made clear that after the end

AL-QUR'AN

QUR'ANIC CONCEPT OF CREATION

By Iqbal Wafa

"IT is not business of religion to explain 'how' the universe came into being or 'what' material factors were at work but 'why' everything was created and by 'whom'. It offers an explanation of facts throwing light on their purpose rather than on their nature, basing its assertions neither on speculative synthesis, which is the domain of philosophy, nor on empirical analysis, which is the concern of science, but on Divine revelation.

Scientific theories keep on changing with contradictory evidence surfacing in the course of explorative efforts of the scientists. The "big bang" theory regarding origin of the universe is now yielding place to the "black hole" theory being propounded by cosmologists. One can never say with certainty that the currently verdict of science, in any field of knowledge, is final and ultimate. Therefore, it will be folly of the first order to reject, out of hand, what the revealed scriptures say unless they are proved wrong beyond all reasonable doubt.

The holy books of all the great religions contain an account of Creation while explaining the purpose of Creation. Before turning to Qur'an, let us consider the scriptures of Hinduism and Buddhism, the two great religions that originated in South Asia where our country belong, historically and geographically Rig Veda, believed by the Brahmins to be Brahma's (or the Creator's) own words, contains the 'Hymn of Creation' which describes at length the primordial state of the universe in a metaphysical vein. A brief extract is given below:

"At that time there was neither existence nor non-existence; neither the worlds nor the sky nor anything that is beyond—Death was not there nor immortality; no knowing of night or day. That one thing breathed without air by its own strength.

Apart from it nothing existed, darkness there was wrapped in yet more darkness; undistinguished, all this was one water; the incipient lay covered by void"

Out of water, the eternally existing material, Brahma created the universe, which is 'maya' or a projection of the real. And even this unreal world is destroyed by fire or water in cosmic cycles which go on for ever. Similarly, goes on the unending cycle of birth and re-birth till the soul rids itself of the transmigration chain and finally merges with the Creator. Buddhism recognises the Brahmanic concept of the endless cycle of the universe, the last cycle being attributed to Gautam himself, and it sets 'nirvan', as the goal of human soul by treading the recommended path of piety.

Judaism and Christianity share the same scripture, the Old Testament, which begins with the Book of Genesis containing the story of Creation:

"In the beginning God created the heaven and the earth. And the earth was without form and void and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters. And God said let there be light and there was light. Then He separated the light from the darkness. That was the first day...."

The account goes on till the sun, the moon and the stars etc were all created in six days, whereafter God "took some soil from the ground and formed a man by breathing life-giving breath into his nostrils". By the seventh day, He stopped working, blessed it and set it apart as a special day. Further on, the Old Testament concerns itself mainly with the fortunes and misfortunes of the 'chosen people of God', the Israelites, for whom the world was brought into being. But the New Testament, which among other things, comprises the Gospels of Jesus Christ, introduces the notion of the expiation of mankind from the 'original sin' through Christ's 'crucifixion' and unveils the Divine plan of reward and punishment on the Day of Judgement.

Contrasted with the Vedic and Biblical treatment of the subject of Creation in a long narrative form, the Qur'an spotlights the various facets and stages of Creation through bits of information dispersed all over the Book, citing them as portents, or signs, of Allah's creative power and majesty. By piecing together such passages, or even cryptic given in various contexts, the sequence of Creation can be constructed thus.

"Heavens and the earth were of one piece before Allah parted them and made every living thing of water. He created the night and the day (a reference to earth's rotation on its axis?) and the sun and the moon, each floating in an orbit." (21: 30-33)

"Then Allah created the earth in two Days placing therein firm mountains rising above surface (a clear reference to earth movements in the earliest geological period when continents were formed and moun-

Allah illuminates the Right Path for the wanderers, groping in the dark. The contrast between the one who sees the divine Light and the one who sees it not, is clearly explained in Qur'an Majeed thus:

Can he who was lifeless, then We gave him life and granted him a light with which he goes about among the people, be like him who is in darkness (and) is unable to get out of it? Thus what they have been doing is made to seem fair to the unbelievers. (6:122)

The wordily illuminations on special occasions can be useful only as a measure of drawing one's attention towards the divine Light and turning him away from the darkness of unbelief and faithlessness.

The metaphors used in the Parable of Light are the Niche, Glass, Lamp, Tree, and Oil. Imam Ghazali (*alaih rahmah*) has interpreted these symbols at length in a beautiful, and thought-provoking style. He says: "The Niche is the sensory spirit, whose lights come through the eyes, ears, nostrils, etc. The Glass is the imagination; it is made out of opaque substance, but it is clarified and refined till it becomes transparent to the light of a lamp, and it also keeps the lamp from being put out by a draught or violent jerking. The Lamp is the intelligential spirit, which gives cognizance of divine ideas. The tree is the ratiocinative spirit, which begins with a proposition, then branches into two, which become four, and so on. The Tree in the symbol is the Olive, which gives oil producing the most radiant illumination. So the ratiocinative spirit multiplies, establishes, and fixes all knowledge. Illumination can be infinitely multiplied: therefore a tree like the olive, whose oil can multiply

light infinitely, is entitled to be called 'blessed' above all other trees like fruit trees, whose fruit is consumed in use. Again, the ramifications of pure intelligential proportions do not admit of relation to direction or distance, and therefore the symbolical Tree may well be said to be 'neither of the East nor of the West'. Finally, the Oil is the type of the transcendental prophetic spirit, which is absolutely luminous and clear. For the human soul, there is graded succession of Lights, and this explains the phrase 'Light upon Light'.

As Regards Darkness: "The man who has turned away from the path of guidance is darkness, nay, he is darker than darkness. That 'vast deep ocean' is this world of mortal dangers, of evil chances, of blinding trouble. Wave upon wave of selfish passion darkens the man's soul. And the dark clouds above are rank beliefs and corrupt imaginings, which become so many veils veiling the misbeliever from the true faith, from knowledge of the Real, and from illumination by the sunlight of Qur'an Majeed and human intelligence. As all our lights have their source in the great Primary Light, the One Reality, there can be no light unless God gives the Light."

Imam Ghazali has made in this context mention of the following saying of Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*).

"Allah has seventy thousand veils of Light and Darkness: Were He to withdraw their curtain, then would the splendours of His Aspect surely consume everyone who apprehended Him with his sight."

God's Light is the light of guidance for the mankind. It guides us by raising the curtains of Darkness, and falling the depths of

darkness on land, sea, and in the space. In relation to this raising and falling of curtains, which may be classified into three categories. First, those veiled by Pure Darkness second, those veiled by mixed Light and Darkness, and third, those veiled by Pure Light.

We should not, therefore, be content by the Rabi-ul-Awwal illumination excepting that it might prompt us to seek Almighty, Allah's Guiding Light, for all the time to come, in order to ward off the Darkness, and to strive to attain higher, and still higher, grades of divinely enlightened people. Ameen.

(For excerpts from Imam Ghazali, we are indebted to the late Allama Abdullah Yusuf Ali—Editor).

AL-HADIS. Hazrat Ayesha (*Razi Allahu 'anha*) has reported that Allah's Messenger (*Sallallahu 'alaihi wa sallam*) said: Any Ummah will keep on flourishing as long as it retains the following three characteristics.

(1) they speak the truth when they lack (2) they administer Justice when they decide the affairs of the people, and (3) they are Merciful on weaklings when a request for Mercy is made. (Agreed)

* * * *

AL-HADIS: Hazrat Ayesha (*Razi Allahu 'anha*) has reported that Allah's Messenger (*Sallallahu 'alaihi wa sallam*) said: He does not belong to us who does not show Mercy to our young ones and respect to our old ones, who does not recommend what is reputable and prohibit what is disreputable. (Tirmidhi)

* * * *



"In the name of Allah, the All-Compassionate, the Most-Merciful"

BLISSFUL BIRTH ANNIVERSARY

Muslims have just celebrated all over the world the Blissful Birth Anniversary of the last of Allah's Apostles, Muhammad (*Sallallahu 'alaihi wa sallam*).

It was indeed a soulinspiring one presenting Colour and Light. The visible extravaganza was highlighted by the melody of versified eulogies, "Dard and Salaam," in sincere remembrance of the greatest saviour of mankind for all times. The banners, the buntings, the fragrance, the flowers, and the flood of light were the signs of our zeal and enthusiasm for the auspicious occasion. Everyone was seized of the light all round.

The subject matter of light is a running theme of Islamic teachings. Qur'an Majeed has adopted at several places the form of parable, or metaphorical story, to bring home a particular point with due emphasis. Qur'anic parables are unique in their content and inimitable in style. They are full of deeper meanings and invariably leave a lasting impression on the mind of those who read and care to understand them.

One of the Qur'anic parables relates specially to light. It reads:

Allah is the light of the heavens and the earth. The likeness of His light is as a niche wherein is a lamp. The lamp is (encased) in a glass, the glass is as if it were a glittering star lighted (with the oil of) a blessed tree, an olive, neither eastern nor western its oil is about to give light even though no fire touched it light upon light. Allah guides

to His light whom He wills. And Allah sets forth similitudes for men and Allah is well aware of every thing. (24:35) In houses which Allah has ordered to be exalted and His name to be commemorated therein, glorify Him therein every morning and evening. (24:36)

Commentators have elucidated that the elegance of the heavens and the abodes of the earth are dependent on God's light. Everything will fall into ruins without His assistance. The entire creation has received light and existence from Him. The visible as well as the hidden light of the sun, the moon, the stars, the saints, the angels, and the Apostles, originates from His primal source. The light of guidance and cognition by whoever received emanates from His exalted domain. All that is in the heavens and the earth gains light from His Signs. The light exhibited in the beauty, elegance, virtue, perfection, in whatever form and in whichever place, is only the shadow of His elegance and perfection.

Ibn-e-Ishaq has narrated that in Taif, when Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) tormented by the hostile infidels, he invoked Allah's assistance thus:

I see refuge in the light of Your countenance, the light which has made easy the matters of this world and those of the hereafter. I seek Your protection from your wrath. The end lies with you and in your pleasure. There is no

power except from Allah.

In the darkness of night, Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) used to supplicate his Creator thus:

"O Allah! Pour Your Light into my heart, my eyes, my ears, and shed it on my right, left behind, in my front, overneath and beneath me."

"O God! Bestow Your light upon me in my muscles, flesh, blood, hair, skin, tongue, and soul; grant it to me profusely and make me all light."

The light sought by Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) was the Guiding Light of Allah. He is reported to have said:

Almighty Allah made the creation into darkness; then cast His Light on it. He who caught that Light on that day received the guidance and he who missed it, went astray. (Fath al-Bari).

Like Allah's other attributes, His attribute of Light cannot be fully described. Let us draw a contrast with darkness in order to have a better understanding of Light. In this regard Qur'an Majeed elucidates:

Or like darkness in deep sea there covers him a wave over which is a wave over which is a cloud. There is darkness layer upon layer. When he puts out his hand, he can scarcely see it. And he to whom Allah gave no light for him there is no light. (20:40)

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On the 7th & 22nd of every month

VOL. 41

RABI-US-SAA-NEE 24, 1413 A.H OCTOBER 22, 1992

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المجلد ٤١

الحسد وعلاجه في ضوء الاسلام:

— الحسد — الرديئة التي دهمها الاسلام وحذرنا منها للقدوة الصالحة في كل زمان .

— الحسد أن يرى الرجل لأخيه نعمة فيحس أن زول وتكون له دولة .

— عن أبي هريرة عن رسول الله ﷺ قال : اذا نظر احدكم الى من هو افضل عليه في المال والخلق فلينظر الى من هو اسفل منه .

— قال المصطفى ﷺ : اتقوا العصب فانه حمرة نودة في قلب ابن آدم .

تطبع آيات القرآن الكريم والأحاديث النبوية المرفوعة
لمنفعة قراءتنا الكرام فتناشدكم أن يؤمنوا بحرماتها .
من الواجب أن يتم التخلص من الصفحات المطبوعة
بها بالطريقة الإسلامية الدائقة . وشكراً .

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نقل ترجمة القرآن الكريم، ولا بحرية
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٢٢٦٥٩٧-٩٨
٥٢٤٣٢٥

التحريد مقوما

وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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الحسد وعلاجه في ضوء الاسلام

— لـدكتور مصلح بيوي —

هذا موضوع هام من أجل الموضوعات وأخطرها في الأمة ذلك لأنه يتصل بأمر يمس العقيدة ، ويعمل على زعزعتها فالحسد بحده . يعرض على أهل الله في الكون ناسيا أو متناسيا قول الله تعالى :

(قل اللهم مالك الملك تؤتي الملك من تشاء وتنزع الملك ممن تشاء وترزق من تشاء ولذل من تشاء بيدك الخير انك على كل شيء قدير) .

ونحن لانكاد نسير في أى طريق من الطرق ، أو نقابل جماعة من الناس الا ونجد الخوف من هذه الرذيلة — الحسد — التي ذمها الاسلام وحذرنا منها القدوة الصالحة في كل زمان ومكان بحمد عليه الصلاة والسلام . وفي هذا البحث الموجز سنعرض — بمشيئة الله تعالى لمعنى الحسد وحقيقته ، وأنواعه ، والدوافع التي تؤدي اليه ، وهل الدين حق كما روى في بعض الأحاديث ؟ الى غير ذلك من الأحكام المتعلقة به . . . ثم نختم البحث ببيان طرق العلاج من هذا الداء الخطير الذي يقوض أركان الأمة مما جعل الرسول ﷺ يسميه (داء الأسم . . .) كما سنعرض . ويكون أنه كان سببا في ارتكاب أول جريمة كبرى على الأرض وهي قتل قابيل هابيل فنقول وبالله التوفيق .

الله تعالى في شأن اليهود : دأب يهودون الناس على ما آتاهم الله من فضله فقد آتينا آل ابراهيم الكتاب والحكمة وآتيناهم ملكا عظيما فتهموا آمن به ومنهم من صد عنه وكفى بجهنم سعيرا ، (سورة النساء آية ٥٤) .

ومن الأحاديث الشريفة الدالة على ذم الحسد الكثير منها :

قول الرسول ﷺ (الحسد يأكل الحسنات كما تأكل النار الحطب) .

حقيقة الحسد ، وأنواعه ، وذم الاسلام له :

الحسد كما بينه كثير من العلماء هو : أن يرى المرء لآخره نعمة فيمتنى أن يزول وتكون له دولة .

وهذا النوع حرام بإجماع الفقهاء خاصة اذا اقترن مع هذا التمنى أهوال أو أعمال تعمل على سلبها .

والدليل على ذلك ماورد في كتاب الله تعالى وسنة رسول ﷺ وآثار الصالحين من عباد الله عز وجل . قال

وقوله العجلون في كشف الجاهل :

(روى الحنفية المحسود بما يضر نفسه ، بل ربما كان سببا لاشتغاله المحسود) وقد مثل بعض الحكماء من عقاب الحاسد فقال : لا احاقبه اكثر مما هو فيه . . . وصدق الامام الغزالي في قوله : الحسد من الأمراض العظيمة للقلوب ولا تداوى أمراض القلوب الا بالعلم والعمل .

هذا هو ذم الحسد بمعنى أن يمتنى الرجل زوال نعمته المحسود اليه كما ذكرنا . ولكن اذا تمنى الرجل مثل ما للمحسود دون تمنى زوال نعمته فهو القبطة .

وبما يتدل به هذا الفريق أيضا قول الله تعالى : « ولا تمنوا ما فضل الله به بعضكم من بعض الرجال نصيب مما اكتسبوا ولنساء نصيب مما اكتسبن وأسألوا الله من فضله أن الله كان بكل شيء علما » سورة النساء آية ٣٢

مع المرص الموجز للفریقین من العلماء . تطيع أو نقول والله أعلم : أن الانسان له أن ينظر بعد هذا الى أخيه الانسان من الناحية الدينية فينا فيه عليها ويجهتد فيها .

أما من جهة الدنيا فلا يصح له أن ينظر اليه من هذه الناحية حتى لا يؤدي هذا الى الحسد المحرم فيعرض لغضب الله تعالى ويؤيد هذا ما ذكرناه من الآية الكريمة : « ولا تمنوا ما فضل الله به بعضكم على بعض الخ . . . » ولما روى عن أبي هريرة عن رسول الله - ﷺ - قال : (اذا نظر أحدكم الى من فضل عليه في المال والخلق فلينظر الى من هو أسفل منه) رواه البخاري في صحيحه .

والمراد كما قال أحد العلماء : من هو دونه في المال والخلق وفي رواية « فلينظر الى من تحته » وزاد مسلم « فهو أجدر الا تزدروا نعمة الله عليكم » والازدراء الاحتقار والانتقاص ، ولا ريب أن الشخص اذا نظر الى من فوقه لم

يأسى أن يؤزر ذلك فيه ، فتدواؤه أن ينظر الى من تحته ليكون ذلك داعيا الى الشكر ، وى هذا المعنى ما أخرجه الحاكم وصححه البيهقي في الشعب من حديث عبد الله ابن الشخير مرفوعا « أكلوا الدخول على الأغنياء فانه أخرى الا تزدروا نعمة الله عز وجل » صفوة صحيح البخاري .

بواحد الحسد :

والحسد له بواحد ودواع متعددة لذلك ذكر منها مايلي :

١ - ضعف الايمان بالنسبة للحسد . فلو أن هذا الانسان آمن واعتقد بأن ما يجري في هذا الكون من حياة وموت وغنى وفقير ، صحة ومرض ، وخير وشر . . . يحدث بإرادة الله تعالى ما فكر أبدا في ارتكاب هذه المعصية التي ألصق بها إبليس لعنه الله .

قال تعالى : « تبارك الذي بيده الملك وهو على كل شيء قدير الذي خلق الموت والحياة لبلوكم أيكم أحسن عملا وهو العزيز الغفور » « ما أصاب من مصيبة في الأرض ولا في أنفسكم الا في كتاب من قبل أن نبرأها أن ذلك على الله يسير لكيلا تأسوا على ما فاتكم ولا تفرحوا بما آتاكم والله لا يحب كل مختال فخور » .

ولهذا يقول الامام الحنفى البصرى : (من نافك في دينك فنافسه ومن لامك في دينك فأنقها في غيره) .

وليس معنى هذا أن يتواكل الانسان ويكف عن العمل وبدع الأمور تجري كما سير لا بل عليه أن يكاد ويجهتد لأننا أمرنا بذلك وسينال من الدنيا ما قدر له في هذه الحياة

قال تعالى : « وقل اعملوا فسيرى الله عملكم ورسوله والمؤمنون وصعدون الى عالم الغيب والشهادة فينبئكم بما كنتم تعملون » وقال سبحانه : « فمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ومن يعمل مثقال ذرة شرا يره » .

٢- من يواعث الحسد : الحقد والحقد أساسه الغضب يقول صاحب لسان العرب مادة حقد : الحقد : أماله العداوة في القلب والأربعين لفرصتها .

والغضب كما يقول الراغب الأصفهاني في المفردات : ثوران دم القلب إرادة الانتقام .

ولذلك قال المصطفى ﷺ : (اتقوا الغضب فإنه حرة توقد في قلب ابن آدم ، ألم تروا إلى انتفاخ أوداجه وحرارة عينه) .

قال تعالى : ولهاوا يغضب من الله ، وغير المغضوب عليهم .

علاج الحسد في ضوء الاسلام :

لكل داء دواء الا الموت . والحسد - وما يتعلق به من الحقد والغضب - ولا شك في أنه داء خبيث وخطير يؤدي - اذا استفحل أمره - الى تقويض الأسرة والمجتمع ويحمل الناس دائماً في خوف وشقاء وعلاج الحسد يكون من جهتين ، جهة الحاسد نفسه وجهة المحسود .

أولاً : علاج الحسد من ناحية الحاسد :

من أجل هذا دعا الاسلام الى السخاء والكرم والجود . . . حتى يخلع من قلوبنا البخل والشح وبالتالي الحقد والحسد والغضب .

قال أبو هريرة رضي الله عنه : جاء رجل الى النبي ﷺ فقال : يا رسول الله الى جامع فأطعمني فبعت النبي ﷺ الى أزواجه فقلن والذي بعثك بالحق ما عندنا الا الماء فقال النبي ﷺ : ما عند رسول الله ما يطعمك الأيلة ثم قال مع يضيف هذا الأيلة رحمه الله فقال رجل من الأنصار أنا يا رسول الله فحملته الى منزله وقال لأهلك هذا صوف النبي ﷺ فأكرمه ولا تدخري عنه شيئاً فقالت : ما عندنا الا

قوت الضيبة فقال : قوت قلوبهم مع قلوبهم حتى يتكلموا ثم أسرجي وأبرزي فإذا أهد الغضب يأكل عروى كالك لصلحين السراج فأطفئه وتعالى فمخض الستنا لغضب النبي ﷺ ففعلت وجعلنا عضدان الستما والغضب يظن أنها بأكلان وبأنا طاوئين فلما أصبحوا ونظر النبي ﷺ فيها تبسم ثم قال : لقد عجب الله من فلان ولثلاثة هذه الأيلة ونزلت . ويؤثرون على أنفسهم ولو كان بهم خصاصة ومع يوق شح نفسه فأولئك هم المفلحون .

وعنه عائشة رضي الله عنها قالت : قال رسول الله ﷺ (السخي قريب من الله قريب من الناس قريب من الجنة بعيد من النار ، والبخل بعيد من الله بعيد من الناس بعيد من الجنة قريب من النار والجامل السخي أحب الى الله من العابد البخل) ويروي أن عبد الله بن جعفر وكان أحد الأجواد خرج الى خيف له فزل على نخيل قوم وفيها غلام أسود يقوم عليها . فألق بقوته ثلاثة أفراس ودخل كلب ودنا من الغلام فرى فيه بقرص فأكله ثم رى اليه بالناك والثالث فأكلها وعبد الله ينظر فقال : يا غلام كم قوتك كل يوم قال : ما رأيت . فلم آثرت هذا للكلب قال : ما هي بأرضي للكلاب وأنه جاء من مسافة بعيدة جامعاً فكرهت رده قال : فما أنت صانع اليوم قال : أطوى يوى هذا قال عبد الله بن جعفر آمم على السخاء وهذا أسخي مني فاشتري الحائط والغلام وما فيه من الآلات فأعطق الغلام ووهب ذلك له .

ومكلاً نجد أن السخاء وما يتعلق به يؤدي الى شفاء القلوب المريضة بالبخل والشح وبالتالي بالحسد والبخل والحقد . .

وقد يقال : فما ذنب الانسان الذي يجد هذه الأمور مع الحسد وغير ذلك في قلبه دون أن يفكر فيها ؟ والجواب على ذلك أن الله تعالى بين لنا في كتابه أن

لشهيد الشيخ حسن البنا ، الى غير ذلك من عشرات بل ومئات الكتب التى تبين الأذكار فى كل الأحوال يجد أن الرسول عليه الصلاة والسلام عالج للنفس البشرية بطريقة لو اتبعها الانسان لكان سعيدا فى الدارين فى الدنيا والآخرة .

وعلى سبيل المثال لا على سبيل الحصر ، علمنا النبى ﷺ حينما رأى الى فراش النوم فى قوله : (اذا أتيت مصيبتك فتوضأ وضوءك للصلاة . ثم اضطجع على شقك الأيمن وقل : اللهم أسلمت نفسي إليك وفوضت أمري إليك ، واجلأت ظهري إليك رغبة ورهبة إليك ، لا ملجأ ولا منجى منك الا إليك ، آمنت بكتابك الذى أنزلت ، وبيك الذى أرسلت ، فادمت على الفطرة ، واجعلهن آخر ما تقول) .

وحينما تقوم من النوم علمنا فى قوله والمطلوب من المسلم أو الانسان العاقل ليس تطهير نفسه فقط من الحسد ، والحقد ، والغضب ، بل كل ما يؤدى الى ذلك أو لازم له كالغيبة ، والنميمة ، وسوء الظن ، وتبجح العورات ، والامر ، وتعبير الناس بعادتهم البدنية والنفسية . .

وكما يقول أحد العلماء الأفاضل : وسلامة الصدر فضيلة تجعل المسلم لا يربط بين حظه من الحياة ومشاعره مع الناس ، ذلك أنه ربما فشل حيث ينجح غيره ، وربما تخلف حيث سبق آخرون : فى الغباء أو من الرضاة أن تآثر الأثرة بالمرء فتجعله يتمنى الحساد لكل انسان لا لشيء ، الا لأنه هو لم يربح .

(المقال بقية)

وَقَضَى اللَّهُ لِمَا يُحِبُّ وَيَرْضَى

عَلَى حَبِيبِكَ خَيْرُ الْخَلْقِ كُلِّهِمْ
لِكُلِّ حَوْلٍ مِنَ الْأَهْوَالِ مُقْتَرِبٌ

الانسان فعلا قد يتعرض لكَيْدِ الشيطان ولكن -صيلة التقوى التى احتواها فيه من جهات متفرقة تحول بينه وبين الخسئ فى طاعة الشيطان ولذلك ، قول سبحانه وتعالى : **وَإِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا** وهذا هم مبصرون . واخوتهم بمدونهم فى القفى ثم لا يقصرون ،

ويوضح هذا المعنى ما قاله النبى ﷺ : (ثلاث لا يفتك المؤمن بهن : الحسد والظن والطيرة) ثم قال : وله منهن مخرج : (اذا حسدت فلا تبغ ، أى أن وجدت فى قلبك شيئا فلا تعمل به . ويحسد أن يكون الانسان مريدا لمخالفة بائعه فى النعمة فيعجز عنها ثم يفتك من قبل الى زوال النعمة ، اذ يجد لا محالة ترجيعا له على دوامها . فهذا الحسد من المنافاة يزاحم الحسد الحرام فينبغى أن يحتاط فيه فإنه موضوع الخطر ، وما من انسان الا وهو يرى فوق نفسه جماعة من معارفه وأقرانه يجب مساواتهم . وبكاد يصل ذلك الى الحسد المحظور ان لم يكن قوى الايمان وزين التقوى كما قال الامام الغزالي رحمه الله .

وقد يسأل أحد من الناس عن الطريق الذى يوصل الى حلو النفس البشرية مع هذه الآثام والصلالات ؟

والجواب على ذلك : مع الايمان تقوى بالله سبحانه وتعالى ، كثرة التذكر لله عز وجل أثناء الليل وأطراف النهار فى الصلوات وغير الصلوات . ومع بسعد بقراءة الكتاب المبارك - طبعا بعد كتاب الله عز وجل - رباعى الصالحين من كلام سيد المرسلين للامام النووي رحمه الله ، وكتاب . الأذكار أيضا للامام النووي ، والمناثورات

يَا رَبِّ صَلِّ وَسَلِّمْ كَأَمَّا أَبَدًا
هُوَ الْحَبِيبُ الَّذِى قَرَّبَهُ شَفَاعَتُهُ

RU-KOO' 3

22. *Wa kha-la-qal-laa-hus-sa-
maa-waa-ti wal-ar-da
bil-haq-qi*

*wa il-sul-zaa kul-lu naf-sim-
bi-maa ka-sa-bat*

wa hum laa yuz-la-moon.
23. *A-ja-ra-at-ta ma-nil-ta-kha-za
l-laa-ha-hoo ha-waa-hu*

*wa a-dal-la-hul-laa-hu
'a-laa 'il-minw-*

*wa kha-ta-ma 'a-laa sam-
't-hee wa qat-bi-hee*

*wa ja-'a-la 'a-laa ba-sa-ri-hee
ghl-shaa-wah.*

*Fa-mainy-yah-dee-hi
mim-ba'-dil-laah.*

A-ja-laa ta-zak-ka-roon.
24. *Wa qaa-loo maa hi-ya il-laa
ha-yaa-tu-nad-dun-yaa
na-moo-tu wa nah-yaa*

*Wa maa yuh-il-ku-naa
il-lad-dahr.*

*Wa maa la-hum bi-zaa-li-ka
min 'ilm. In-hum il-laa
ya-gun-noon.*

SECTION 3

22. And Allah created the heavens and the earth with the right end;

so that every one shall be repaid for what he earned,

and they shall not be treated unjustly.
- 23 Did you see him who took his (own) desire for his god,

and Allah let him go astray in spite of (his) knowledge,

and sealed upon his hearing and his heart,

and drew a covering over his sight.

So, who can guide him after Allah (has forsaken him)?

What! Do you not then heed?
24. And they say: There is nothing other than our worldly life; in which we die and we live,

and it is only the time that destroys us.

They have no knowledge of it, They are only conjecturing.

رُكُوع ٣

وَاللَّهُ يَخْلُقُ السَّمَوَاتِ وَالْأَرْضَ وَالْحَيَٰتِ

وَلَيُعْجِزَ كُلُّ نَفْسٍ بِمَا كَسَبَتْ

وَهُمْ لَا يُظْلَمُونَ ۝

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ

وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمِهِ

وَحَقَّمَ عَلَىٰ سَمْعِهِ وَقَلْبِهِ

وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاةً

فَنَنْهَىٰ يَدَيْهِ مِمَّا بَعَدَ اللَّهُ

أَفَلَا تَتَذَكَّرُونَ ۝

وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا

وَمَا نَحْنُ بِهَا بِأَعْيُنِنَا إِلَّا زَجْرُ

وَالْأَعْيُنِ مِنَ الْغُفْلِ ۝ هُمْ إِلَّا يَظُنُّونَ ۝

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majed is free from errors of printing

Mohammed Ismail

Muhammad Ismail,

Maulvi Hafiz Qari Al-Khateeb

*Fa-makh-ta-la-jā il-laa
mim-ba'di maa jā'a-hu-
mul-'il-mu bagh-yam-bai-
na-hum.*

*In-na rab-ba-ka yaq-dee
bai-na-hum yau-mat-
qi-yas-ma-ti*

*fee-maa kaa-noo fee-hi
yakh-ta-li-foon.*

- 18 *Sum-ma ja-'al-naa-ka 'a-laa
sha-ree-'a-tim-mi-nal-am-ri
fat-ta-bi'-haa*

*wa laa-tat-ta-bi' ah-wā'a-l-
la-zee-na laa ya'-la-moon.*

- 19 *In-na-hum lainy-vugh-noo
'an-ka mi-nal-laa-hi shai-aa.*

*Wa in-naz-zaa-li-mee-na
ba'-du-hum au-li-yā'a-u ba'd.*

*Wal-laa-hu wa-leey-yul-
mut-ta-qeen.*

20. *Haa-zaa ba-sū'a-l-ru lin-naa-si
wa hu-darw-*

*wa rah-ma-tul-li-qau-
meen-yoo-qi-noon.*

21. *Am ha-ti-bal-la-zee-naj-ta-ra-
a-la-hum*

*kai-la-zee-na aa-ma-noo wa
'a-mi-lus-saa-til-haa-ti*

*sa-wā'am-mah-yaa-hum
wa-ma-maa-tu-hum.*

Sā'a maa yah-ku-moon.

Yet, they differed among
themselves therein out of
envy, only after the know-
ledge had come to them.

Surely, your Lord shall
decide between them on
the Day of Resurrection

that in which they used to
differ.

- 18 Then, We set you upon a
clear way of (Our) Com-
mand, so follow it

and do not follow the wishes
of those who are ignorant

- 19 Surely, they cannot avail
you against Allah at all,

and indeed the wrongdoers
are friends of one another.

and Allah is friend of the
righteous.

- 20 These are enlightenments
and a guidance, for mankind

and a mercy for a people
who firmly believe.

- 21 Do those who have commit-
ted evil reckon, that We
shall make them

like those who believe and
do good deeds,

and that their life and their
death shall be alike?

Evil is what they judge!

فَمَا اخْتَلَفُوا فِيهِ مِنْ بَعْدِ مَا جَاءَهُمُ
الْعِلْمُ بِمَا يَنْهَوْنَ

إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَمَةِ

فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ

ثُمَّ جَعَلْنَاكَ عَلَى شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا

وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ لَا يَعْلَمُونَ

إِنَّهُمْ لَنُغْنِيَنَّكَ مِنَ اللَّهِ شَيْئًا

وَلِإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ

وَاللَّهُ وَلِيُّ الْمُتَّقِينَ

هَذِهِ بَصَائِرُ النَّاسِ وَهُدًى

وَرَحْمَةٌ لِّقَوْمٍ يُوقِنُونَ

أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَن نَّجْعَلَهُمْ

كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

سَوَاءً فَمَا تَعْلَمُونَ وَمَا تَعْلَمُونَ

سَاءَ مَا يَحْكُمُونَ

13. Wa sakh-kha-ra la-kum-maa
fis-sa-maa-waa-ti wa maa
fil-ar-dil ja-mee-'am-min-hu.

In-na fies zaa-ll-ka la-aa-yaa-
ill-il-qau-meen-yo-ia-
jak-ka-roon.

14. Qul-ill-la-zee-na aa-ma-noo

yagh-ji-roo ill-la-zee-na laa
yar-joo-na aly-yaa-mal-laa-hi

il-yaf-zi-ya qau-mam-bi-maa
kaa-noo yak-si-boon.

15. Man 'a-mi-la saa-li-han
ja-li-naf-sih. Wa man
a-saa-a la-'a-lal-haa

gum-ma l-laa rab-bi-kum
tur-ja-'oon.

16. Wa la-qad aa-tai-naa ba-nee
is-raa-eel laa-hi naa-ba

wal-huk-ma wan-nu-
buw-wa-ta

wa ra-zaq-naa-hum-mi-
nat-tai-yi-baa-ti

wa jad-dal-naa-hum
'a-lal-aa-la-meen.

17. Wa aa-tai-naa-hum baiy-
yi-naa-fis-mi-nat-amr.

13. And He has subjected to you
all that is in the heavens
and all that is in the
earth—it is all from Him.

Surely, in this are signs for
a people who reflect.

14. Say to those who believe

that they should forgive those
who do not expect the days
of Allah, (to come),

that He may repay (in those
days) a people for what they
used to earn.

15. Whoever does a good deed,
it is for (the good of) his own
self, and whoso does evil,
it is against himself;

then to your Lord you
shall be returned.

16. And indeed We gave the
Children of Israel the Book,

and the Command and the
Prophecy;

and We provided them
sustenance out of the good
things,

and exalted them over the
(people of the) worlds (then
existing).

17. And We gave them clear
signs of the Commandment
(concerning the Faith)

وَسَخَّرَ لَكُم مَّا فِى السَّمٰوٰتِ
وَمَا فِى الْاَرْضِ جَمِيعًا مِّنْهُ

اِنَّ فِىْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ

قُلْ لِّلَّذِيْنَ اٰمَنُوْا

يَغْفِرُ اللّٰهُ لِمَن لَّا يَرْجُوْا اَيَّامَ اللّٰهِ

لِيَجْزِيَ قَوْمًا بِمَا كَانُوْا يَكْسِبُوْنَ

مَنْ عَمِلْ صَالِحًا فَلِنَفْسِهٖ وَمَنْ اَسَاءَ فَلِنَفْسِهٖ

ثُمَّ اِلٰى رَّبِّكُمْ تُرْجَعُوْنَ

وَلَقَدْ اٰتَيْنَا بَنِيْ اِسْرٰءِيْلَ الْكِتٰبَ

وَالْحُكْمَ وَالتَّوْحِيْدَ

وَرَزَقْنٰهُمْ مِّنْ طَيِّبٰتِ

رِزْقِنَا عَلٰى الْعٰلَمِيْنَ

وَاٰتَيْنٰهُمْ بَيِّنٰتٍ مِّنَ الْاَمْرِ

QUR'AN MAJEED

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ث = q ح = h ز = z ص = s ذ = d ط = t ظ = z ع = ' ؤ = L (Jerk)
 Bold Madd Ā = ā Ǧ = ǧ Ǫ = ǫ Fine Madd Ā = ā Ǫ = ǫ ى = ē

Part 25 I-lā-hi yu-rad-du

٢٥ - البه يود

Chapter 45 Al-lā-hi-yah

٤٥ - البانية

RU-KOO' 1 (Contd.)

10. Minw-wa-rā-i-him
ja-han-nam.

Wa laa yugh-nee 'an-hum-
maa-ka-sa-boo shai-anw-

wa-laa mat-ta-kha-zu
min-doo-ni-l-lā-hi
au-li-yā.

Wa la-hum 'a-zaa-bun
'a-zeem.

11. Haa-zaa hu-daa.

Wal-la-zee-na ka-fa-roo
hi-lā-yaa-ti rab-bi-him

la-hum 'a-zaa-bum-mir-
rij-zān a-leem.

RU-KOO' 2

12. Al-lā-hul-lā-zee sak-ha-ra
la-ku-mul-bah-ra

li-ta-j-ri-yal-ful-ku fee-hi
bi-am-ri-hee

wa li-tab-ta-ghoo min faḍ-li-
hee wa la-'al-la-kum
tash-ku-roon.

SECTION 1 (Contd.)

10. Beyond them is Hell,

and what they have earned
shall not avail them at all;

nor that which they had
taken as friends, besides
Allah;

and for them is an awful
punishment

11. This is a guidance,

and those who disbelieve
in the signs of their Lord,

for them is the punishment
of a painful torment

SECTION 2

12. It is Allah who has subjec-
ted to you the sea,

that the ships may sail
thereon by His command,

and that you may seek of
His bounty, so that you
may perhaps be grateful.

ر ك و ع (متبع)

مِنْ وَرَائِهِمْ جَهَنَّمُ

وَلَا يَنْفَعُهُمْ كَسْبُهُمْ شَيْئًا

وَلَا مَا أَخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ

وَلَهُمْ عَذَابٌ عَظِيمٌ

هَذِهِ هُدًى

وَالَّذِينَ كَفَرُوا بِآيَاتِنَا

لَهُمْ عَذَابٌ مِنْ دُونِ الَّذِي

ر ك و ع ٢

اللَّهُ الَّذِي خَلَقَ الْبَحْرَ

لِيَجْرىَ فِيهِ أَمْرًا

وَلِيَسْتَفْزَحُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ

wa mā an-za-lal-lā-hu
mi-nas-sa-mā-i
mir-riz-qin

fa-qh-yaa bi-hil-ar-da
ba-da mau-ti-haa

wa taz-ree-fir-ri-yaa-hu
aa-yaa-tul-li-qau-meen-
ya'-qi-loon.

6. Til-ka aa-yaa-tul-lā-hu nat-
loo-haa 'a-lā-ka bil-haqq.

Fa-bi-af-yi ha-dee-sim-ba'-
dal-lā-hi wa aa-yaa-ti-hee
yu'-mi-noon.

7. Wat-lul-li-kut-li al-jaa-kin
- a-seem.

8. Yas-ma'u aa-yaa-til-lā-hu
tul-lā 'a-lā-hi

sum-ma yu-sir-ru mus-tak-bi-
ran- ka-al-lam yas-ma'-haa

Fa-bash-shir-hu hi'-a-aa-hin
aleem.

9. Wa i-zaa 'a-li-ma min aa-
yaa-ti-naa shai-a-nit-ta-
kha-za-haa hu-zu-waa.

U-lā-i-ka la-hum 'a-zaa-
bum-mu-heen.

and what Allah sends
down from the heaven of
provision

then with it He brings the
earth back to life after
its death

and (in) the changing of the
winds are signs for a people
who understand.

6. These are the verses of Allah,
which We recite to you
with the truth.

So, in what word after
(the word of) Allah and
His verses, will they believe?

7. Woe to every sinful liar,

8. Who hears Allah's verses
being recited to him,

then he is proudly obstinate,
as though he never heard
them,

so give him tidings of a
painful punishment.

9. And when he comes to know
anything of Our signs he
takes them in jest.

It is they for whom will be a
humiliating punishment.

وَمَا أَنزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ رِزْقٍ

فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا

وَتَصَرُّفَ الرِّيحِ آيَاتُ لِقَوْمٍ يَعْقِلُونَ

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ

فَبِأَيِّ حَدِيثٍ بَعْدَ اللَّهِ وَآيَاتِهِ يُؤْمِنُونَ

وَيْلٌ لِكُلِّ الْفَاسِقِ أَتَيْتُكُمْ

بِنِعْمَةِ آيَاتِ اللَّهِ تُنْفِلُ عَلَيْهَا

تَوْبَةً مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا

فَنَبِّئْهُ بِعَذَابِ الْيَوْمِ

وَإِذْ عَلِمَ مِنْ آيَاتِنَا شَيْئًا اتَّخَذَهَا هُزُوًا

وَلَهُمْ لَهُمْ عَذَابٌ مُهِينٌ

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majed is free from errors of printing

Mohammed Jemeil

Muhammed Jemeil,

Maulvi Hafiz Qari Al-Khatreeb

Part 25 *Al-hi ya-rad-du* - **البه يرد**Chapter 44 *Ad-du-khaan*

٤٤ - الدخان

58. *Fa-hi-na-maa yas-sar-naa-hu
bi-li-aaa-ni-ka**la-'al-la-hum ya-ta-zak-ka-
roon.*59. *Far-ta-qib in-na-hum-mur-
ta-qi-boon.*58. So, We have made it
(the Qur'an) easy in your
tongue,so that they may be mindful
(of it).59 Now wait (O Prophet), they
too are waiting.

فَاِنَّمَا يَسِّرْنَاهُ لِيُذَكِّرَ

لَعَلَّهُمْ يَتَذَكَّرُونَ

فَارْتَقِبْ اِنَّهُمْ مَرْتَقِبُونَ

44:58

44:59

Manzil 6

مزل ٦

٥٨:٤٤

CHAPTER 44 AD-DU-KHAAN ENDS HERE

تمت هنا بعد اللة سورة ٤٤ - الدخان

SOO-RA-TUL-JAA-SI-YAH

*Mak-keey-yah**Ru-koo-'aa-tu-haa 4**Aa-yaa-tu-haa 37**Bis-mil-laa-hir-rah-
maa-nir-ra-heem.*

RU-KOO' 1

1 *Haa-meem.*2. *Tan-zee-lut-ki-taa-bi mu-nat-
laa-hil-'a-zee-zil-ha-keem.*3 *In-na fis-sa-maa-waa-ti
wal-ar-qi la-aa-yaa-til-
lil-mu'-mi-neen.*4 *Wa fee-khal-qi-kum wa maa
va-bu-su min daab-ba-tin**aa-yaa-tul-li-qaa-meeny-
yaa-qi-roon.*5 *Wak-kal-laa-fii-lai-li
wan-na-haa-ri*Chapter 45 *Al-jaa-si-yah*

Revealed at Makkah

SECTIONS 4

VERSES 37

In the name of Allah,
the All-Compassionate,
the Most Merciful.

SECTION 1

1 Haa Meem

2 Revelation of the Book is
from Allah the Mighty,
the Wise.3 Surely, in the heavens and
the earth are signs for
the believers.4 And in your creation and
what He scatters of the
animalsare signs for a people
who firmly believe;5. And (in) the alternation of
the night and the day.

٤٥ - الجاثية

الْقَامِ (٣٧) سُورَةُ الْجَاثِيَةِ مَكِّيَّةٌ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

رکوع ١

حَمْدٌ

نَزِيلُ الْكِتَابِ مِنَ اللّٰهِ الْعَزِیْزِ الْحَكِیْمِ

اِنَّ فِي السَّمٰوٰتِ وَ الْاَرْضِ لَاٰیٰتٍ لِّلْمُؤْمِنِیْنَ

وَفِیْ خَلْقِكُمْ وَاٰیٰتٍ مِّنْ دٰنِیْهِ

لِیَتْلُوْهُمُ یُؤْمِنُوْنَ

وَ اٰخِلَافِ الْاٰیْلِ وَ تَنٰهٰی

45:1

45:5

Manzil 6

مزل ٦

٥:٤٥

١:٤٥

47 Khu-zoo-hu fa'-ti-loo-hu t-laa
sa-waa-il-ja-heem.

48. Sum-ma sub-boo fau-qa
ra'-si-hee min 'a-zaa-bil-ha-
meem.

49. Zua. In-na-ka an-tal-'a-zee-
zul-ka-reem

50. In-na haa-zaa maa kun-tum
bi-hee tam-ta-roon.

51. In-nal-mut-ta-gee-na fee-ma-
qaa-min a-meem.

52 Fee jan-naa-sinw-wa-'u-yoon

53. Yal-ba-soo-na min sun-du-
sinw wa is-tab-ra-qim-
mu-ta-qaa-bi-leen.

54 Ka-zaa-lik. Wa zaw-waj-naa-
hum bi-hoo-rin 'een

55 Yad-'oo-na fee-haa bi-kut-lī
faa-kt-ha-tin aa-mi-neen.

56 Laa ya-zoo-qoo-na fee-hal-
mau-ta il-lal-mau-ta-tal-
oo-laa.

Wa wa-qaa-hum 'a-zaa-bal-
ja-hee-mī

57 faq-tam-mir-rab-bik.

Zaa-li-ka hu-wal-fau-zul-
'a-zeem.

47. (Then shall be said): Seize
him then drag him into the
midst of Hell.

48 Then pour down upon his
head the torment of scalding
water,

49. (Saying): Taste (this), for you
were that powerful,
honourable person.

50. Indeed, this is that about
which you used to doubt

51 Surely, the righteous shall
be in a place of security;

52 Among gardens and springs;

53 Wearing fine silk and thick
silk, sitting face to face

54 Like this shall (it) be. And
We shall wed them to wide-
eyed damsels.

55 They shall call therein, in
peace and security, for all
kinds of fruit.

56 They will not taste therein
death except the first death.

and (Allah) saved them from
the punishment of Hell—

57 As a favour from your Lord.

This is the great achievement.

خَذُوهُ فَاعْتَلُوهُ إِنَّ سَوَاءَ الْجَحِيمِ

ثُمَّ صَبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ

ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ

إِنَّ هَذَا مَا كُنْتُمْ يَشْكُرُونَ

إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ

فِي جَنَّاتٍ وَعُيُونٍ

يَلْبَسُونَ مِنْ سُندُسٍ وَإِسْتَبْرَقٍ مُتَقَابِلِينَ

كَذَلِكَ نَجْزِي الْمُحْسِنِينَ

يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ

لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا
مَوْتَ الْأُولَىٰ

وَقَدْ نَجَّيْنَاهُمْ مِنْ عَذَابِ الْجَحِيمِ

فَضْلًا مِنْ رَبِّكَ

ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ

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Bold Mudd T = 55 ر = 55 ق = 55 Fine Mudd آ = 55 ر = 55 ع = 55

Part 25 I-lai-hi yu-rad-du

٢٥ - البقرة

Chapter 44 Ad-du-khaan

٤٤ - الدخان

RU-KOO' 2 (Contd)

39 Maa kha-laa-naa-hu-māa
il-laa bil-haq-qi

wa laa-kin-na ak-sa-ra-hum
laa ya'-la-moon.

40 In-na yau-mal-faa-lī mee-
qaa-lu-hum aj-ma'-een

41 Yau-ma laa yugh-nee mau-lan
'am-mau-lan shai-anw-

wa laa-hum yun-sa-roo-na

42 Il-laa mar-ra-hi-mat-laah

In-na-hoo hu-wal-'a-zee-zur-
ra-hjeem

RU-KOO' 3

43 In-na sha-ja-ra-taz-zaq-
qoo-mi

44. ta-'aa-mut-a-seem

45 Kal-muhl. Yagh-lee
fil-bu-too-ni

46. ka-ghal-yil-ha-meem

SECTION 2 (Contd)

39 We did not create them
but with the Truth,

but most of them do not
know (it).

40 Surely, the Day of Decision
is the appointed time for
all of them—

41 The Day when a friend shall
not avail a friend at all,

nor shall they be helped,

42 Except those whom Allah
shows mercy.

Surely, He is the Mighty,
the Most Merciful

SECTION 3

43 Surely, the tree of the
Zaq-qoom

44 Shall be the food of the
sinful;

45 Like molten copper which
boils in the bellies

46 Like the boiling of scalding
water.

و كُو ع ٢ (منع)

مَخْلَقَهُمْ بِالْإِبْرَةِ

وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

إِنَّ يَوْمَ الْقِيَامِ مِيقَاتُهُمْ أَجْمَعِينَ

يَوْمَ لَا يُغْنِي مَوْلًى عَنْ مَوْلَى شَيْئًا

وَلَا يُنصَرُونَ

إِلَّا مَنْ أَمَرَ اللَّهُ

إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ

و كُو ع ٣

إِنَّ شَجَرَةَ الزَّقُّومِ

طَعَامُ الْإِثْمِ

كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ

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Editor, M. M. Ansari,
Published by Syed Ishaq Ali.
Printed at:
MATBA DARUT TASNIF,
Iqbal Mansion, Shahrah-e-Liaquat
Saddar, Karachi 74400 (Pakistan)
Phone: 5686997.

longs the Command, and to Him will you (all) be brought back." (28:88)

Even in terms of our time, the concept of Divine Time is very different: and the Space too is inexhaustible. Qur'an Majeed says that the Angels and the Spirit ascend unto Him in a day which measures like our fifty thousand years. (70:4). This gives an idea of immeasurable expanse of the universe in the idiom of our temporal existence. Furthermore, the timelessness of the Divine time is indicated when Qur'an Majeed says that Allah created in six days the heavens and the earth and all that is between them (32:4). Or, when we are told that in the end all the affairs will go to Him or a day whose duration will be like one thousand years of our reckoning (32:5). On the other hand, Allah has the power to concentrate or contract time in order to accomplish much in comparatively a trifle of time. About the journey of the Holy Prophet from Makkah to Jerusalem and thence his ascension to the high heaven, Allah says that He took His servant for a journey by night (17:1) which as the tradition has it, was completed in a very very short time before the night's end. Qur'an Majeed points out that His command is but a single act like the twinkling of an eye (54:50). With reference to our time, He says that there had been over man a long period of time when he was nothing, not even mentioned (76:1). All this shows that Allah is beyond Time and Space.

It is the intensity of man's passion for Allah and the deep sincerity of his quest after His creation, that matters. Allah teaches us to praise Him Who is the Cherisher and Sustainer of the Worlds, Most Gra-

cious, and most Merciful (1:2-3). Mercy is the choicest grace of Allah for all, including man and the universe. Allah out of His choice, bestows His Mercy upon the Time and the Space. His Mercy knows no bounds. It extends to men, and places, and things. The intrinsic worth of everything that receives its touch, is enhanced. In fact, the value of a thing out of His Creation appreciates only when it is endued with His Mercy. When it descends on a place in the Space, it turns into a mosque, or the Holy Ka'aba, or a holy city. When it embraces the Time, it turns into Ramazan, the blessed month of Fasting and Revelation, the Blessed Night, the Night of Power, or the days of the Pilgrimage.

It is Allah's Mercy that causes happiness. It is Allah's displeasure that brings about misery. Righteous practices on our part attract Allah's Mercy, whereas vices lead us to misery. As such, we ourselves are responsible for our state of happiness or misery. We ourselves chalk out the course of our destiny, with the will of Allah, by means of our deeds. It is not the Time that makes or mars the state of our existence, but the Creator of the Time and the Space. He alone is supreme. Himself timeless, it is He Who commands the Time. Himself spaceless, it is He Who rules the Space.

AL-HADIS: Hazrat Ayesha (Razi Allahu 'anha) has reported that Allah's Messenger (Sallallahu 'alaihi wa sallam) said: He does not belong to us who does not show Mercy to our young ones and respect to our old ones, who does not recommend what is reputable and prohibit what is disreputable. (Tirmizi)

AL-HADIS: Hazrat Ayesha (Razi Allahu 'anha) has reported that Allah's Messenger (Sallallahu 'alaihi wa sallam) used to say, "O Allah, as thou hast made my form beautiful so make my character beautiful." (Ahmed)

AL-HADIS: Ibn Omar (Razi Allahu 'anhu) reported that the Holy Prophet (Sallallahu 'alaihi wa sallam) said while he was on the pulpit speaking about charity and refraining from begging. The upper hand is better than the lower, and the upper hand is that which gives and the lower is that which begs.

(Agreed)

AL-HADIS: Hazrat Ayesha (Razi Allahu 'anha) has reported that Allah's Messenger (Sallallahu 'alaihi wa sallam) used to say, "He who strives on behalf of a widow and a poor person is like one who strives in Allah's path" (Bukhari, Muslim)

AL-HADIS: Ibn Omar (Razi Allahu 'anhu) reported: I used to sell camel at Naqiy for Dinars, and then take Dirhams in exchange. I then used to sell Dirhams and take Dinars in exchange. I then came to the Messenger of Allah (Sallallahu 'alaihi wa sallam) and mentioned it to him. He said. There's no harm if you take them at cash price at that time so long as you do not part away with something between you both. (Tirmizi, Abu Daud, Nisai)

There is a Hadith Qudsi, or a saying of Holy Prophet Muhammad (Sallallahu 'alaihi wa sallam) containing words of Allah, about Time. It reads:

"The son of Adam vexes Me by reviling the Time, whereas I am the Time itself: In My hand are all events: I have made the night and the day." (Agreed Mishkat)

It is, therefore a fallacy to vest the Time with the power to make or mar human destiny. It is Allah's ordinance, not the Time, that determines the course of events. Time itself being a created thing, cannot possess the faculty or power to determine any particular course of events, its mysteries notwithstanding. It can neither create, sustain nor destroy things. Islam teaches mankind that this power belongs to Allah, and Allah alone. Allah is Omnipotent, Absolute, Self-subsisting, Eternal. To Him belong the beginning and the end but He Himself is beyond the beginning or the end. His attributes cannot be transferred to anything else, such as the phenomenon of the Time.

Secular science in the twentieth century has investigated a good deal about Time and Space. Albert Einstein (1878-1955) is in the forefront of this research work, with his Theory of Relativity which is the outcome of subtle thinking and intricate observation and experimentation. His tests were indeed of a very delicate nature.

Dr. Raziuddin Siddiqui has summarised in layman's language the otherwise very complicated Theory of Relativity. He says, "Einstein has shown that the conception of an absolute Time and an absolute Space is untenable both on theoretical as well as experimental grounds. He has analysed the notion of the simultaneity of two events and has

shown that there is no such thing as absolute simultaneity — Thus, according to the Theory of Relativity. Time and Space are not absolute and separate from each other, but relative and mutually dependent. The universe does not consist of two separate categories, Time and Space, but of a single space-time continuum, in which both Time and Space have the same status. Our three-dimensional world has now become four-dimensional, because we require four elements, namely length, breadth, height and time, to determine an event completely. An event does not merely happen somewhere, but it happens somewhere at some time. Thus, for Einstein, the space-time is real but relative to the observer.

"And He has subjected to you as from Him, all that is in the heavens and on earth behold in that are signs indeed for those who reflect." (45:13)

The Theory of Relativity is the outcome of a deep study of the signs of Allah. It preceded with extensive studies of several phenomena of nature that are at work, of course with Allah's will. For example, the theory involved experiments to determine the velocity with which the earth moves through ether. It measured velocity of light relative to a terrestrial observer. It scrutinised the phenomenon of light as travelling in the direction of the earth's motion. Its far-reaching implication can be judged from the fact that it superseded Newton's age-long theory of gravitation. It drew the conclusion that the planets, stars, etc., move as they do, not because they are influenced by forces coming from other bodies in the universe, but because of the special nature of the world of space-time in the neighbourhood of matter. A question arises as to who

is the creator of this nature's phenomenon? Allah without any doubt.

The most amazing feature of the Theory of Relativity is addition of Time as a dimension of existence in Space. This space-time relativity has been scientifically established only in the present century. However, it will be seen that the notion of time space has been mentioned in Qur'an Majeed since fourteen hundred years ago when it said.

"To him belongs all that dwells in the night and the day. . ." (6:13).

Here, the time symbolised by "the night and the day" has been clearly used as a dimension of existence. It carries the connotation of space in terms of time, or the so-called phenomenon of time-space. If we, therefore, ponder deeply, the Theory of Relativity goes only to establish the Will of Allah in relation to the nature of physical existence in time and space. The time, as explained above, is not the creator but a medium of Divine activity that ceaselessly goes on behind all happenings and events in our temporal and spatial existence by way of what the secular science projects as physical laws or the laws of nature.

While Allah's creation is bounden by time and space, He Himself exists timeless time and spaceless space. He was before the beginning of the time and He will continue beyond its end. In the words of Qur'an Majeed.

"All that is (on earth) will perish. But will abide for ever the countenance of your Lord full of Majesty, Bounty and Honour." (55: 26-27)

"And call not, besides Allah on another god. There is no god but He. Everything (that exists) will perish except His own countenance. To Him "

must be viewed against the first principles of a given ideology. The deviationist tendencies of interested groups or the evidence they have left behind in history should be rejected as bad evidence, for the law of Allah cannot be made subject to the verdict of those men who failed to discover the direction of that law. The canons of modern historical criticism would reject this interpretation of history as being normative but historians of today cannot deny the fact that they too rely on professional definition of historical norms in order to evaluate historical processes.

History is generally considered to be the beneficiary diverse sources of knowledge concerning human behaviour in response to a given set of stimuli. The evidences gathered from such diverse sources provide the criteria of historical evaluation. The danger inherent in this method of historical criticism is that the preponderance of the human will in defiance of the law of Allah assumes a normative pattern and thus leads to a serious error of judgement in determining the order of human life and society. There are many patches of what may be called "deviationism" in the historical development of Islam. It is no easy task to identify the deviationist elements of Islamic history (to set them aside).

The whole process is complex and sensitive; there have been interference with the law of Allah. Islamic historians must distinguish between evidences of positive conduct in accordance with the Revealed law and those of negative behaviour in defiance of that law. The entire history of Islam needs a critical re-examination and that re-examination can attain its objective only if there is integration of thought.

Courtesy: ISLAMIC HERALD.

OF TIME AND SPACE

Time is continuous duration. It is conceived with reference to our experience and observation of change. Space is continuous extension that we view. Material objects exist in space. The universe around us is related to Space and Time. Qur'an Majeed explains:

"He (Allah) created the heavens and earth in true (proportion). He makes the night overlap the day, and the day overlap the night: He has subjected the sun and the moon (to His law). Each one follows a course for a time appointed ...". (39:5)

Elsewhere, the purpose of sequence of night and day has been mentioned as to facilitate the count of the years (17:12), and of the new moons as the signs to mark fixed periods of time in our affairs and for Pilgrimage (2:189). It has been enjoined in Qur'an Majeed not to violate the sanctity of the symbols of Allah or of the sacred month (5:14).

The intercalation (Nasi') of the year was common among Arabs, but Allah has sanctified Time. Qur'an Majeed has prohibited (9:36-37) the shifting of the months of the year backward or forward. Upon this, the Holy Prophet is reported to have said:

"Time has moved back to where it was when Allah created the earth and the heaven."

Space too is sacrosanct for Allah. Who is not bound by limits is Omnipresent. He is present in the universe around us as well as beyond it, without any limits whatsoever. The concept of Space in relation to Allah is inherent, for example, when Qur'an Majeed says:

".... There is not a secret consultation between three, but He (Allah) makes the fourth among them, nor between five but He makes the sixth, nor between fewer nor more, but He is in their midst, wherever they be....". (58:7)

At the beginning of Chapter 103 of Qur'an Majeed, a mystic reference has been made to Time through the ages. Here Time is called to witness, as one of the creations of Allah. Through passage of night and day, everyone experiences Time and thereby he comes to feel or know something about it. No one is, however, able fully and finally to explain Time's exact implication. Poets complain of the tyranny of never-ending Time. Omar Khayyam has likened Time to a bird on its wings. Says he, "The Bird of Time has but a little way to fly". William Shakespeare laments, "Nothing against Time's scythe can make defence". John Milton calls "Time, the subtle thief of youth". Lord Tennyson calls "Time, a maniac scattering dust". In brief, Time is regarded in secular poetry as the swift-footed stealer of life. It pounces upon every material thing stealthily and destroys it with a cruel hand.

There was a belief prevalent among Arab pagans which personified Time as existing simultaneously from eternity to eternity. It was regarded as the cause of happiness or misery of mankind. They used to say as Qur'an Majeed records:

".... We shall die and we live, and that nothing but Time can destroy us....". (45:25)

This attitude was of course superstitious and wrong.

produced the books which to this day continued to provide great stability to the intellectual horizon and spiritual fabric of Islam.

The present generation of Muslims too have inherited a situation of equal, if not of greater, dimension in that the vast expansion of knowledge in the modern era in the social and natural sciences, and a whole series of other technological and scientific development has called for the same vigilance and determination as displayed by our pioneer Muslim scholars in maintaining the integrity of Islam as communicated in the Revealed sources.

True knowledge cannot but bear witness to the true nature and behaviour of all forms of existence which by the true nature of its laws must accord with the universal law of the Creator as revealed to his creation through specific channels of communication.

Any incongruencies with the revealed law of Allah (and the Traditions of the Prophet of Islam) can represent only a distortion of the essence of natural being and must be rejected; new conclusions which accord with the essence of the revealed universal law (and its concomitant Sunnah) must be utilized for the fulfilment of the Divine purposes.

The impending challenge of the problems caused by the expansion of 'Indiscriminate' knowledge and the evolution of socially acceptable norms of human behaviour and their (superficial) conflicts with the revelationally proclaimed conclusions and norms of behaviour is enormous and we must mobilise the resources at our command to produce the minds and the books to ensure the proper understanding and realization of the relationship between the knowledge of Allah and the knowledge of man, the act of

Allah and the act of man and the power of Allah and the ability of man.

Although the predicament of the Muslims of this age may be compared in one sense with the position of the early Muslims on whom fell the onus of pinning down with precision the terms of the civilization that is Islam, yet the contrast between them in the nature and ability of their striking power seems so hopelessly marked that nothing short of a major offensive to halt the further disintegration of the mind of the Muslims can save the situation.

The early Muslims had accepted without reservation the postulates of a revealed thought-world and the integrity of Islamic thought and channelled their energies towards the realization of these concepts both in thought as well as in deed. The stamp of an integrated mind, a mind which had understood the first principles of Islam has reached the point of despair in the process of disintegration and needs immediate corrective measures to arrest further deterioration.

CORRECTIVE MEASURES

The corrective measures at our disposal seem totally limited in their capacity to prevent the collapse; the seeds of Islamic knowledge are being sown on limited soil and germinating in a restricted area.

Our energies should be directed towards a re-exposition of the first principles of Islam with the aid of methods and weapons which are consistent with the revealed principles. Let the Muslims reconstruct upon the foundations of Qur'an Majeed and the Sunnah of Prophet Muhammad (Sallallahu 'alaihi wa sallam) the first principles of Islam, and have them tested in the revealed frame of reference and bestow upon

the world at large the benefits of their rediscoveries.

In the exposition of first principles, care must be taken to ensure that our findings perfectly accord with the will of Allah for by definition a Muslim must submit to the will of Allah and the will of Allah is represented in the revelationally guided behaviour patterns of all matter and thought. But what is important is not just to witness the natural behaviour of the universe as a manifestation of His will but to understand and surrender to the laws of Allah with full awareness of its implications, for this alone could protect man from the consequences which may follow the rejection of this law of Allah.

Although Islamic law accepts that man is fundamentally free, the form of his freedom on earth is not a subject for negotiation with anybody; and consequently any law we make or theory we expound, or any act we do, must necessarily follow the revealed behaviour patterns envisaged in the scheme of Allah; such behaviour patterns have been exemplified by Prophet Muhammad (Sallallahu 'alaihi wa sallam) in the organisation and conduct of the state in the enunciation of political and legal concepts; in the organization and exploitation of economic resources of the land; in the cultivation of ethical conduct; and in the organization of all other forms of human life. This normative conduct of Prophet Muhammad (Sallallahu 'alaihi wa sallam) should serve as an ample commentary on the first principles enunciated in Qur'an Majeed.

It might be worth remarking at this point that the relationship between theory and practice or theoretical fundamentalism and historical development in as far as the viability of ideologies are concerned,

every single work authored by Muslim scholars of the classical period bore the imprint of a category of knowledge which had its roots in the Revealed guidance of Allah.

The work produced in the successive periods of Islam carried titles which reflected to some extent the mood of the historical period concerned but at no time did the Muslim ideologies compromise with the tendencies of their times that were foreign to the Islamic base and abandon the 'Revelationality' of Islamic thought. This was particularly so in the realm of Islamic literary activity.

Unlike events, the record of man's inner thinking always remains the silent, though candid, witness to his innermost thought. There can be no clearer evidence of this integrity of Islam than the format and substance of the Shariah, which represents the finest example of the integration of Islamic thought within a Revealed frame of references.

In the early political organization of the Islamic State and in the social organization of Islamic society too, the same integrity of Islamic thought was maintained with this difference that where the political and constitutional structure failed to absorb the pressures exerted upon it by certain historical processes the organization of Islamic thought constructed upon the twin foundations of the immutable Qur'an and the exemplary Sunnah has survived the ravages of time and—thanks to the labours of our great Muslim minds—remains our sole custodian of the integrity of Islam.

At this point it is worth remembering that the great literary movement of Islam which received its greatest stimulus from the Qur'an and the personality of Prophet Muhammad (Sallallahu 'alaihi wa sallam) was the result of the ende-

avours of dedicated individual scholars who emerged to answer the need for a theoretical elaboration of the revealed substance of Islam.

COMMON LANGUAGE

The possession of a common language of exposition, Arabic, the language of the Qur'an, and the Sunnah proved a significant factor in maintaining a community of interests and vision between scholars from the diverse region of the then Muslim empire. The whole history of Arabic literature following the advent of Islam, demonstrates the fact that Arabic is not so much the language of the Arabs as the language of Islam the language of the speech of Allah and that of His Messenger or the language of Revelation.

Many an Arabic term suffered significant changes in their conceptual meaning in the new Islamic period and began to embrace a whole series of highly technical vocabulary to express specific norms of thought, and patterns or behaviour. The importance and value of Arabic, therefore, for a sound and safe knowledge of Islam cannot be denied.

The Muslims, the world over, should be concerned—indeed seriously concerned with the study of classical Arabic as a means of reaching the first and secondary principles of Islam in its most original form and sources.

Conversely stated, it is a matter for serious concern that results from the political and cultural disintegration which the Muslim countries suffer today numbers of ardent students of Islam have laid themselves exposed to half-truths and to adverse propagandist writings without being adequately equipped and trained to challenge distortions of facts in the knowledge they acquire. The immediate task, therefore, is

the acquisition of the knowledge of Islam from the proper sources and through the proper channels and components of Islamic learning.

As mentioned earlier, the magnificent response of the early Muslim scholars in the elaboration of the entire conceptual basis for Islam was a brilliant exercise in the integration of Islamic thought, an exercise in which they captured something of the inscrutable will of Allah and the wisdom of His Messenger as it works in the life of this universe. However, the march of history as engineered by man led to some sad though inevitable consequences; the abuse of political authority cost them their freedom and brought disintegration of the totality of Islamic thought.

STRIKING COMPARISON

In recent studies, scholars have suggested that the anxieties facing the present generation of Muslims the world over, are to some extent comparable with those which troubled the Islamic State from the early years of the Umayyads.

The comparison is, no doubt, striking for with the rapid spread of Islam during the century which followed the death of Prophet Muhammad (Sallallahu 'alaihi wa sallam), the Muslims inherited an extensive geographical area which embraced peoples and states of widely differing cultures and traditions, the age of the Umayyads which began in 661 C.E. was an era of fresh challenges and political resettlements. The immediate questions which agitated the minds of the Umayyad generation were the elaboration of a performance oriented *fiqh* system and the construction of Islamic thought in conceptual terms within a frame work of the revealed criteria.

As stated earlier, the challenge produced the minds and the minds

Islamic Thought In The Modern World

THE NEED FOR AN INTEGRATED APPROACH

The conflicts and tensions in the world today have largely resulted from conflicting systems of thought which, in turn, provide contradictory human motivations and responses a situation which has robbed human behavioural and thought patterns of its legitimate and ultimate purpose. This tendency was particularly marked in those countries which came under the political economic determinism of alien ruling powers.

In the lands of Islam, the process started much earlier with the disintegration of Islamic political authority which weakened the political existence of the Ummah and gradually paved the way for the infiltration of a kind of "foreign thinking" among the ranks of the Muslims. The ultimate result was the creation of a distinction between the socially realistic "secular" thought and the revelation-based "religious" thought with little or no prospect of ever closing the gap between them as these distinctions were perpetuated by powerful vested interests.

The eventual outcome of this development was the insulation of Islamic thought from the main currents of thought which predominated in the minds of the Muslim thinkers, planners and administrators in the contemporary Muslim world. Though denied its proper place in modern planning and thinking, Islamic thought refused to be crushed out of existence and withdrew into sheltered precincts of its own and closed its door to the challenges flung at it by the vast expansion of knowledge in the modern world.

This was the state of 'Islamic' thought which had prevailed in the

recent past and continues to prevail in the Muslim world today side by side with a new 'Islamic awareness' which has at last dawned on the Muslims and which is pressing them into formulating new 'Islamic solutions.'

SIMILAR SITUATION

A similar situation had confronted the early Muslim community when the over-rapid territorial expansion of Islam in the 7th and 8th centuries thrust them into the heartlands of the Greco-Roman and Christian legacies to places like Alexandria, Damascus, Antioch Mesopotamia, Baghdad and Spain and exposed them to the entire intellectual might of Greek sciences and Christian scholastic theology.

The intellectual hegemony of the then Greek and Byzantine Christian civilizations rested on such sophisticated tools as Aristotelian dialectics physics, mathematics, philosophy and consequently the faith of the Muslims in the supremacy and transcendence of the word of Allah was subjected to an enormous test of survival. The Muslim savants of that period did not abdicate their responsibilities in the defence of their faith, the viability of which has stood the test of all times. Instead, they maintained the supremacy of the Revealed sources, the Qur'an and the Sunnah as the final arbiter of all causes.

Hence the tools of logic and rhetoric were restated and extensively used in a number of instances in accord with the Revealed criteria: the commentators of the Qur'an and the Hadith used them in expounding the Revealed Word of Allah and the utterances and con-

duct of His Messenger; the scholastic theologians used rational criteria to the extent legitimised by Revelation to provide the philosophical arguments for monotheism: the jurists (*fuqahah*) of Islam constructed a concept in the light of the norms established by Revealed 'first-principles'. This they accomplished not just by rejecting the tools of intellectual argument and the standards of rational criteria but by a careful and extensive study of the nature and potential of these tools and converting them into new Islamic modes of expression within the framework of the first-principles set down in the Revealed Bases of Islam, the Qur'an and the Sunnah.

The enormous intellectual development and literary activity which followed during the Abbasid period is a clear testimony to the assimilative and the creative potential of those men who understood the first principles of the Revealed message of Islam. The understanding and preservation of the integrity and the world-view of Islam anchored to the Revealed sources in all segments of human thought and behaviour was the basic factor which provided the stability and resources to withstand the strains and stresses which accompanied the internal expansion of Islam in the early centuries. This sense of the integrity and wholeness of the Revealed message of Islam was at its highest during the life-time of Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) and with its impact absorbed in the following centuries, found itself permanently enshrined in the entire range of Islamic literature.

If we look at the titles of books produced by the early Muslim scholars whether in the field of historiography, jurisprudence, creedal system or natural sciences we cannot escape the conclusion that



In the name of Allah, the All-Compassionate, the Most-Merciful

THE AGING GENERATION

There is a stir in the world economic lobby caused by the fact that now, more people are surviving in their sixties than ever before. This upside down shift in the pattern of the world population has set plan-makers thinking. People are now growing old faster than children are being born to look after the old generation. It is predicted that while the total global population will treble in three quarters of a century, increase in the number of over-sixties will grow as much as five-fold.

The first question that this development brings to our mind is how far the sinful devices and measures such as contraceptives, abortions, and sterilisations, that are being practised more and more extensively in recent times to keep the birth rate low, have contributed to this situation? Rethinking and corrective measures are called for in this behalf.

Another aspect of the problem is the fear that the youth might naturally tend to grow apathetic to the increasing number of the old, affecting thereby the traditional affection and respect for the old. The old might thus become the helpless victims of the circumstances beyond their control. Qur'an Majeed again and again emphasises to treat parents with kindness to do good to them; to be kind to them whether one or both of them attain old age; not to say to them a word of contempt or repel them, but to address them in terms of honour (2:83 4:36, 17:23, 31:14, 46:15).

The matter also raises the economic problem that a larger number of the old must be supported by comparatively fewer people in the working age groups. There are several points that need consideration in this regard. The above sixties as a class cannot be dubbed as mere parasites. The history of the mankind shows how useful a vast majority of them can be, leaving only the really disabled and the sick. Islam provides a complete system of alms and regular compulsory charity for the poor and the destitute and the establishment of a viable *Bait-ul-Maal* (Public Exchequer) to cater *inter alia* for the needy. Light but productive jobs for the old and old age pensions also need to be planned and provided for in greater measure.

It is a living proof of Divine bounty that sustenance has been provided to the progressively rising population of the world His Providence is inexhaustible. New sources of power and fuel, gigantic devices of harnessing water supply, successful experimentation for higher yields of agricultural products, turning arid lands into fertile fields and pastures by means of chemical treatment, increase in the livestock population, greater exploitation of sea-food sources, and the like, testify to the Divine planning. His guidance is everlasting. No doubt still greater human efforts are needed in the times to come. There is no limit to human endeavour and God's bounties too are limitless.

Qur'an Majeed says:

"Verily We have created man

into toil and struggle." (90:4)
"And He has subjected to you, us from Him, all that is in the heavens and on earth: Behold, in that are signs indeed for those who reflect." (45:13)

There is not a thing (in existence) but with Us are its treasures, and We do not send it down but in a regulated measure. (15:21)

That means that man has to work hard, that he has to reflect in order to devise measures to overcome difficulties, that God's storehouse is inexhaustible, and that He sends down things according to a judicious plan.

In the circumstances, we need not panic about the growing numbers of the gray generation. We have to think and work in order to meet their growing requirements. And God Whose munificence is boundless, gives assurance in Qur'an Majeed:

"... My mercy embraces every thing. . ." (7:156)

And He guides.

"That man can have nothing but what he strives for." (53:39)

AL-HADIS: Hazrat Abu Hurairah (*Razi Allahu 'anhu*) reported from the Holy Prophet (*Sallallahu 'alaihi wa sallam*) said: Allah did not raise up any Prophet who did not graze goats. His companions asked: You too? "Yes" said he, "I used to tend goats for the inhabitants of Makkah for some Qirats".

(Bukhari.)

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CITY OFFICE:

Shahrah-e-Liaquat, Saddar Karachi-74400

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PUBLISHED FORTNIGHTLY UNDER THE AUSPICES OF DARUL TASNIE (PRIVATE) LIMITED
On the 7th & 22nd of every month.

VOL. 41 JAMADI-UL-AWWAL 11 and 26, 1413 A H NOVEMBER 7 and 22, 1992 No 13 and 14

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QUR'AN MAJEED
ARABIC TEXT, ITS TRANSLITERATION AND TRANSLATION
INTO ENGLISH. Part 25 Chapter 44 Verses 39 to 59 Chapter 45 Verses
1 to 24

The sacred verses of the Holy Qur'an and the Traditions of the Prophet have been printed for the benefit of our readers. You are asked to ensure their sanctity. Please dispose of the pages on which these are printed in the proper Islamic manner.

الْعُرْسُ

الترشيح
محلة
دار التصنيع (المحوت) لبيته

العدد ١٥

١١ جادى الآخرة ، ١٤١٣ هـ الموافق ٧ ديسمبر ، ١٩٩٢ م

المجلد ٤١

الإخاء أساس الحضارة الإسلامية :

- إيمان المرء لا يكمل حتى يحب لأخيه ما يحب لنفسه .
- أن الصدام بين الدين والدولة ليس وارداً في الفكر الإسلامى .
- شعار الجميع هو قول الله تعالى . وإنما المؤمنون أخوة .

الحسد وعلاجه فى ضوء الاسلام :

- أن السلم يجب أن يكون أوسع فكرة وأكرم عاطفة . . .

تطبع آيات القرآن الكريم والأحاديث النبوية المأثورة
لمنفعة قرأتنا الكرام فتناشدهم أن يؤمنوا بحرماتها .
من الواجب أن يتم التخلص من الصفحات المطبوعة
بها بالطريقة الإسلامية اللائقة . وشكراً .

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 بَلِّغْ الْعِلْمَ بِكَمَالِهِ كَشَفِ الدُّجَى بِجَمَالِهِ
 حَسَنَتْ جَبِينُ خِصَالِهِ صَلَّوْا عَلَيْهِ وَآلِهِ
 أَفَلَمْ تَرَ عَلَى سَيِّدِنَا مُحَمَّدٍ آلِهِ وَعِشْرَتِهِمْ بَعْدَ دُرِّ مَخْلُومٍ لَكَ .

الإخاء أساس الحضارة الإسلامية

ما سر الخلود في الحضارة الإسلامية ؟ هل هو الاخاء الانساني في أكل صوره واذا كان هو الاخاء الانساني ، فما هو الاخاء الذي تبني عليه الحضارة الإسلامية ؟ ما حدود الاخاء بين الحاكم والمحكوم ؟ وهل هناك صدام بين الدين والدولة ؟ وما هو الاخاء الاجتماعي يجيب على هذه الاسئلة الدكتور فؤاد حدرحى العقل فيقول :

ﷺ لم يكتف في الدعوة اليه بالقول فقط ، بل طبقه عمليا في المجتمع الاسلامي الأول .

هذا الاخاء كان انسانيا وشاملا ، وكان في سموه وكاله يشمل كل افراد المجتمع وكل طوائفه . ففي القصة جدد رسول الله ﷺ مع أنه رسول الله - « كان يأتي أن يظهر في أي من مظاهر السلطان أو الملك أو الرياسة الزمنية ، كان يقول لأصحابه « لا تطروني كما أطرت النصارى ابن مريم ، إنما أنا عبد الله ورسوله فقولوا عبد الله ورسوله » . فالعلاقة بين الحاكم والمحكوم في الاسلام ، هي علاقة اخوة ، لأنها علاقة رعاية ومسؤولية من جانب الحاكم ووفاء والتزام من جانب المحكوم ، ومن شأن ذلك أن ينتج الأخوة والمحبة بين الطرفين .

كما أن الصدام بين الدين والدولة ليس واردا في الفكر الاسلامي ، مادام أن الدين ليس حكرا على طائفة من رجال الكهنوت يتخلونونه وظيفه تعطيهم ميزات خاصة على بقية « المتدينين » ، وهم بلطاي لا يشكلون سلطة تنازع

يتساءل المرء عن سر خلود هذه الحضارة الإسلامية ومصدر عظمتها ، وهو لن يظلول به التفكير اذا هو تصفح موجزا لتاريخ هذه الحضارة المجدة . فسرعان ما يقف على سر العظمة ومصدر الخلود . انه الاخاء الانساني في اكل صوره ، وأشمل معانه . اخاء يجعل ايمان المرء لا يكمل حتى يحب لأخيه ما يحب لنفسه ، وحتى يفيض به البر والرحمة على كل من وما حوله : ما من مسلم يعرس غرسا أو يزرع زرعاً فيأكل منه طير أو انسان أو بهيمة الا كان له به صدقة » .

سأل رجل رسول الله ﷺ : « أي الاسلام خير ؟ قال تطعم الطعام ، وتقرأ السلام على من عرفت وعلى من لم تعرف » . روى أول خطبة له ﷺ بالمدينة قال : « من استطاع أن يقي وجهه من النار ولو بشقعة من تمر فليفعل ، من لم يجد فيكلمة طيبة ، فإن بها تجرى الحسنة عشر أمثالها » .

هذا الاخاء الذي يؤكد عليه الاسلام هو الاخاء في الله والذي يكون عوننا على البر والتقوى . نجد أن الرسول

والنصب والسرقة ، من المحرمات الكبرى لماذا ؟ لما توقعه من عداوة وبغضاء ، وحقد بين الناس . وعقوق للوالدين ، وشهادة الزور من أكبر الكبائر لماذا ؟ لما فيها من قطيعة رحم . وتضييع حقوق ، وإفساد في الأرض ، وجلب للعداوة والبغضاء في النهاية .

ان الاسلام في حرصه الشديد على استمرار المودة والأخاء بين المسلمين . وتخليصهم من كل أسباب الشقاق والخلاف ليحرم على المسلم أن يخاطب امرأة قد سبق أخ له الى خطبتها . أو يزوج سبعة قد سبق أخ له الى سرمها ، أو يتكلم في عسة أخيه أو في حضوره بكلمة لا يحبها ، أو يباذره بلقب لا يرغب فيه . أو يحسده على نعمة ساقها الله اليه . أو يهجره فوق ثلاث ليال . . . تقرأ في ذلك عشرات بل مئات من أحاديث الرسول الاعظم ﷺ . ونحتمها بقوله : « لا تحاسدوا ، ولا تباغضوا ، ولا تحسبوا ، ولا تحسوا ، ولا تخاصوا ، وكونوا عباد الله إخوانا » .

الدولة في سلطتها ، ليحدث الصدام الرهيب بين السلطين الزمنية والدينية — كما حدث في أوروبا في اوائل عصر النهضة الأوروبية وأواخر العصور الوسطى . ومن هنا خلا تاريخ الاسلام مما يسمى بالصراع بين السلطين . بل الكل مؤمن . والكل « متدين » والكل يحب عليهم أن يكونوا اخوة متحابين . وشعار الجميع هو قول الله تعالى « إنما المؤمنون إخوة » .

ولتحقيق الاخاء الاجتماعي . وضع الاسلام من التشريعات والأحكام ، ما يكفل تعايش المسلمين . بل الناس جميعا . في محبة وتعاون أحوى صادق . فبقليل من التأمل في تشريعات الاسلام نجد هذا الخداف وراء كل التشريعات الاسلامية . فالخمر والميسر والاعتصاب والازلام رجس من عمل الشيطان . لماذا ؟ لأنه كما يقول الحق تبارك وتعالى : « إنما يريد الشيطان أن يوقع بينكم العداوة والبغضاء في الخمر والميسر . ويصدكم عن ذكر الله . وعن الصلاة » والربا . والرشوة ، والاختلاس .

الندم توبة

دخل إبراهيم بن المهدي على المأمون قبل رصاه عنه ، فقال : يا أمير المؤمنين ، ولي الأمر حكم في القصاص ، ومن تناوله الاغتزار بما مد له من أسباب الرحاء لم يأمن عادية الدهر ، وقد جعلك الله فوق كل ذي ذنب ، كما جعل كل ذي ذنب دونك فإن تأخذ فبحقك ، وإن تعف فبفضلك . . .

فقال المأمون : القدرة تلعب الحفيظة ، والندم توبة ، وعفو الله بينها وهو أكبر ما يحاول ، يا إبراهيم ، لقد حببت إلى العفو حتى حفت أن لا أؤحر عليه ، لا تهريب عليك يغفر الله لك . . . وعفا عنه ، وأمر برد ما له وضياعه . . .

(الأمالي للقال)

الحسد وعلاجه في ضوء الاسلام :

(متبع من العدد السابق)

ثم ان المسلم يجب أن يكون أوسع فكرة ، وأكرم عاطفة ، فينظر الى الأمور من خلال الصالح العام ، لا من خلال شهواته الخاصة . . .

ثانياً — علاج الحسد من ناحية المحسود :

بعد أن القينا الضوء على علاج الحسد من ناحية الحاسد يقتضينا المقام أن نوضح علاج الحسد من جهة المحسود ماذا يصنع؟ وكيف يتقى شر هذا الداء الوبيل؟ .

وينحصر ما نذكره فيما يلي وبالله التوفيق .

أولاً : على المحسود أو الخائف من الحسد أن يؤمن إيماناً عميقاً بأن كل شيء في هذا الكون يسير بإرادة الله سبحانه وتعالى لأراد لقضائه ، ولا معقب لحكمه . . .

ثانياً : عليه أيضاً إذا رأى من انسان هذا الخلق الميء أن يتجنبه أو على الأقل يقلل من التعامل معه ولا يطلع على سره وما خفى من أمره ، ولا يكشف له عما أنعم الله به عليه خاصة وأنه روى أن الرسول ﷺ قال : (استعينوا على قضاء الحوائج بالكتمان فإن كل ذي نعمة محسود) (رواه البخارى ومسلم في صحيحهما) .

ثالثاً : لا يلجأ المحسود أو الخائف من الحسد مطلقاً الى ما يفعله بعض الجهلة من تعليق التآثم المختلفة .

ولكن عليه إذا أراد أن يعالج نفسه أو غيرها من المحسودين أو من يخاف عليهم من الحسد أن يلتفت الى ما يلي :

(أ) عن ابن عباس : أن الرسول ﷺ كان يقول عند الكرب لا اله الا الله العظيم الحليم لا اله الا الله رب العرش العظيم ، لا اله الا الله رب العرش الكريم .

(ب) والاستغفار عامل مهم من العوامل التي ترفع الكرب عن الانسان وتجلب اليه الرزق ، والحياة الطيبة . قال سبحانه وتعالى عن نبيه نوح عليه الصلاة والسلام : « فقلت استغفروا ربكم أنه كان غفارا . يرسل السماء عليكم مدرارا . ويمددكم بأموال وبنين ويجعل لكم جنات ويجعل لكم أنهارا » سورة نوح ١٠ — ١٢ . وعن ابن عباس : أن رسول الله ﷺ قال : من لزم الاستغفار جعل الله له من كل هم فرجا ، ومن كل ضيق مخرجاً ، ورزقه من حيث لا يحتسب .

(ج) وإذا أنعم الله على انسان وأراد دوام هذه النعم وعدم ذهابها فلينظر في قصة الرجلين : « ولو اذ دخلت جنتك قلت ما شاء الله لا قوة الا بالله » . من أجل ذلك قال رسول الله ﷺ : (ما أنعم الله على عبد نعمة من أهل ومال وولد فقال : ما شاء الله لا قوة الا بالله فلا يرى فيها آفة دون الموت » .

(د) من الأمور الهامة التي تحفظ الانسان في حياته ويبعد عنه وسوسة الشياطين من الانس والجن مداومته على قراءة القرآن الكريم أو الاستماع اليه وعليه أن يكثر من :

١ — الاستعاذة بالله من الشيطان الرجيم .

٢ — آية الكرسي : يقرؤها المؤمن الصادق أو المؤمنة الصادقة .

٣ - قراءة المعوذتين .

٤ - قراءة سورة البقرة .

٥ - الوضوء والصلاة .

٦ - كثرة ذكر الله تعالى .

الدعاء بعد الاستيقاظ من النوم :

قال ﷺ فيما رواه البخاري في صحيحه (الحمد لله الذي أحيانا بعد ما أماتنا واليه النشور) . وقال أيضا أصبحنا وأصبح الملك لله والحمد لله لا شريك له لا اله الا هو واليه النشور) . اللهم أنى أصبحت منك في نعمة وعافية وستر . فأتعم نعمتك على وعافيتك وسترتك في الدنيا والآخرة) .

وعلى سبيل المثال لا على سبيل الحصر . . الدعاء عند النوم :

وخلاصة القول في بحثنا هذا أن من كان عارفاً بربه ، فخلصا له - حل ذكره - كان في حفظ من وسوسة الانس والجن ووقاية من الشيطان ، فالحافظ والواق حقاً هو الله تعالى : «فالله خير حافظاً وهو أرحم الراحمين» وهو سبحانه يحفظ مما يشاء ، وهو القوى العزيز .

روى البخاري في صحيحه عن حذيفة وثني ذر رضي الله تعالى عنها قالا : كان رسول الله ﷺ إذا أوى الى فراشه قال : (باسمك اللهم أحيا وأموات) .

وصلى الله على سيدنا محمد النبي الأمي وعلى آله وصحبه وسلم .

وقال ﷺ باسمك ربي وضعت جنبي وبك أرفعه ان أمسكت نفسي فأعمرها واوادلها فأحطتها مما تحمط به عبادك الصالحين)

يتهنون ما نحن فيه !!..

روى سعيد بن بشير عن أبيه أن عبد الملك بن مروان الخليفة الأموي قال حين ثقل ، وقد رأى غسالا يابوي ثوباً مده :

وددت لو كنت غسالا لا أعيش إلا مما أكتسب يوماً بيوم . . .

فذكر ذلك لأبي حارم ، فقال :

الحمد لله الذي جعلهم عند الموت يتهنون ما نحن فيه ، ولا تمنى عند الموت ما هم فيه !!
(البيان والتبيين)

وَقَفْنَا لِلَّهِ لَمَّا يَجِبُ وَيَرْضَى

يَا رَبِّ صَلِّ وَسَلِّمْ كَاثِرًا أَبَدًا
هُوَ الْحَيُّ الَّذِي تُرْجَى شَفَاعَتُهُ
عَلَى حَبِيبِكَ خَيْرُ الْخَلْقِ كُلِّهِمْ
لِكُلِّ هَوٍّ مِنَ الْأَهْوَالِ مُفْتَحِهِمْ

الْبَشَرِ الْكَبِيرِ

منه من

مَنْ لَمْ يَلِدْ وَلَمْ يَكُنْ لَهُ

الضُّحُ بَلَامُونَ طَلَعَتْ
فَأَقْبَرُ الرُّسُلَا فَضْلًا دَعَا
كَتَرُ الْكُفَرِ مَوْلَى الْبَشَرِ
أَزْكَى النَّسَبِ أَعْلَى الْحَسَبِ
سَعَتْ الشَّجَرُ نَطَقَ الْحَجَرُ
جَبْرِيلُ أَتَى لَيْلَةَ أَسْرِهِ
نَالَ الشَّرْقَا وَاللَّهُ عَسَا
وَاللَّيْلُ دَجَلٌ مِنْ وَفَرْتِهِ
أَهْدَى السَّبِيلَ لَيْلًا لَسْتُمْ
هَادِي الْأُمَمِ لِشَرِيعَتِهِ
كُلُّ الْعَرَبِ فِي خِدْمَتِهِ
شَقَّ الْقَسْرُ بِأَسَارَتِهِ
وَالرَّبُّ دَعَى لِحَضْرَتِهِ
عَنْ مَا سَلَفًا مِنْ أَمَتِهِ

فَمَحَقُّدُنَا مُوسَى سَيِّدُنَا
فَالْعِزُّ لَنَا لِأَجَابَتِهِ

السلامة

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majed is free from errors of printing.

Mohammed Jemil

Muhammed Ismail,

Maulvi Hafiz Qari Al-Khatseeb

33. Wa ba-daa la-kum saty-yl-
aa-tu maa 'a-mi-loo

wa haa-qa bi-him-maa
kaa-noo bi-hee yas-
tah-zi-oon.

34. Wa qee-lal-yau-ma
nan-saa-kum

ka-maa na-see-tum li-qāa-a
yau-mi-kum haa-zaa

wa ma'-waa-ku-mun-naa-ru
wa maa la-kum-min-naa-si-
reen.

35. Zaa-li-kum bi-an-na-ku-
mut-ta-khaz-tum aa-yaa-
il-laa-hi hu-zu-wanw-

wa ghar-rat-ku-mul-ha-yaa-
tud-dun-yaa.

Fal-yau-ma laa yukh-ra-
joo-na min-haa

wa laa hum yus-ta'-ta-boon.

36. Fa-lil-laa-hil-ham-du
rab-bis-sa-maa-waa-ti

wa rab-bil-ar-dil rab-bil-'aa-la-
meen.

37. Wa la-hul-kib-ri-yāa-u

lis-sa-maa-waa-ti wal-arḍ.

Wa hu-wal-'a-zee-zul-ha-
keem.

33. And the evil of what they
had done shall appear to
them

and what they used to mock
at shall encompass them.

34. And it shall be said. Today
We forget you

as you forgot the meeting of
this day of yours,

and your abode shall be the
Fire and you shall have no
helpers.

35. This is because you took
Allah's signs as a jest

and the worldly life
beguiled you;

so today they shall not be
brought out of it (the Fire),

and nor shall they be
allowed to repent.

36. So, all praise is to Allah,
the Lord of the heavens

and the Lord of the earth,
and the Lord of the worlds.

37. And for Him is the Majesty

in the heavens and the earth;

and He is the Mighty,
the Wise.

وَبِئْسَ الْمَسَاجِدُ

وَمَا يَنْصُرُهُمْ فِيهَا رَبُّهُمْ يَنْتَحِرُونَ

وَقِيلَ الْيَوْمَ نَنْسُوا

كَمَا كُنْتُمْ تُفَارِقُونَهُمْ

وَمَا لَهُمْ آلَاءُ مَا كُنْتُمْ أَنْصُرُونَ

ذَلِكُمْ بِأَنَّهُمْ اخْتَارُوا آلَاءَ اللَّهِ هُزُوعًا

وَعَزَّوْهُمْ الْحَيَاةُ الدُّنْيَا

فَالْيَوْمَ لَا يَخْرُجُونَ مِنْهَا

وَلَا لَهُمْ يُنْفَعُونَ

لِلَّهِ الْحَمْدُ رَبِّ السَّمَوَاتِ

وَرَبِّ الْأَرْضِ رَبِّ الْعَالَمِينَ

وَلَهُ الْكِبَرِيَاءُ

فِي السَّمَوَاتِ وَالْأَرْضِ

وَهُوَ الْعَزِيزُ الْحَكِيمُ

CHAPTER 45 AND PART 25 BOTH END HERE تم هنا السورة ٤٥ و الجزء ٢٥ كلاهما

Kul-hi um-ma-tin tud'-la
I-laa ki-taa-bi-haa.

Al-yau-ma tud'-yau-na maa
kun-tum ta'-ma-loon.

29. Haa-zaa ki-taa-bu-naa yan-
il-qu 'a-lai-kum bli-haqq.

In-naa kun-naa maa-tan-ri-
khu maa kun-tum ta'-ma-
loon.

30. Fa-am-mal-la-zee-na aa-ma-
noo wa 'a-mi-lus-paa-ti-
hba-ti

fa-yud-khi-lu-hum rab-bu-
hum fee rah-ma-tih.

Zaa-li-ka hu-wal-fau-zul-
mu-been.

31. Wa am-mal-la-zee-na
ka-fa-roo'.

A-fa-lam ta-kun aa-yaa-tee
tut-laa 'a-lai-kum

fas-tak-bar-tum wa kun-tum
qau-man-mu-j-ri-meen.

32. Wa i-zaa qee-la in-na
wa'-dal-laa-hi haq-qumw-

was-saa'a-tu laa rai-ba
fee-haa

qul-tum-maa naa-ree
maa-saa'a-tu

in-na-zun-nu il-laa zan-
nanw-wa maa nah-nu
bi-mus-tai-qi-naa.

Every people shall be called
to their Record.

(It will be said to them):
Today you shall be rewar-
ded for what you used to do.

29. This is Our Record that
speaks the truth against you

We indeed, were recording
what you used to do.

30. As for those who believe
and do good deeds,

their Lord shall admit them
into His mercy.

This is the evident
achievement.

31. But as for those who dis-
believed (it will be said
to them):

Were not My verses recited
to you?

Then you became proud and
you were a guilty people

32. And when it was said:
Surely, Allah's promise is
true,

and there is no doubt about
the Hour (of Judgement)

you used to say: We do not
understand what the Hour is

We deem it nothing but a
conjecture, and we do not
feel sure (about it).

كُلُّ امَّةٍ مَّدْعَاةٌ إِلَىٰ رَكَبَتِهَا

الْيَوْمَ تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ

هَٰذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ

إِنَّا كُنَّا نَسْتَنصِتُ مَا كُنتُمْ تَعْمَلُونَ

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ

فِيُدْخِلُهُم رَّبُّهُمْ فِي رَحْمَتِهِ

ذَٰلِكَ هُوَ الْفَوْزُ الْمُبِينُ

وَأَمَّا الَّذِينَ كَفَرُوا

أَفَلَمْ تَكُنْ أَنْتَ تُلَىٰ عَلَيْهِمْ

فَاسْتَكْبَرُوا وَكُنتُمْ قَوْمًا مُّجْرِمِينَ

وَإِذْ أَقِيلَ لَكَ وَعْدَ اللَّهِ حَقًّا

وَالسَّاعَةُ لَا رَيْبَ فِيهَا

لَقَدْ مَنَّادُنِي السَّاعَةَ

إِنْ نَّظُنُّ إِلَّا ظَنًّا وَمَا نَحْنُ بِمُتَّقِينَ

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darul Tasneef (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ح=ḥ ج=ǧ ز=z ص=s د=d ط=t ظ=ẓ ع=ʿ (Jer) ق=q
 Bold Modd Ā=ā ʾ=ā ʾ=ā Fine Modd Ā=ā ʾ=ā ʾ=ā

Part 25 I-lal-hi ya-rad-du

البه يرد

Chapter 45 Al-Ja-ḥ-ṣ-ṣ

البانية

RU-KOO' 3 (Contd.)

25. *Wai-zaa tur-laa 'a-lai-him*
aa-yaa-tu-naa ba-ly-yi-
naa-tim-

maa kaa-na huṭ-ja-ta-hum
il-laa an qaa-lu-too bi-aa-
bāa-i-naa in kun-tum
saa-di-qeen.

26. *Qu-lil-laa-hu yuḥ-yee-kum*
sum-ma yu-maa-tu-kum

sum-ma yaḥ-ma-'u-kum i-laa
yau-mil-qī-yaa-ma-ti laa
raḥ-ba fee-hi

wa kaa-kin-na ak-sa-ran-naa-si
laa-ya'-la-moon.

RU-KOO' 4

27. *Wa il-laa-hi mul-kus-sa-*
maa-maa-ti wal-ard.

Wa yau-ma la-qoo-mus-
saa-'u-tu

yau-ma-i-zeen-yakh-sa-rul-
mub-ti-loon.

28. *Wa la-ras kul-la um-ma-tin*
ja-ḥ-yah.

SECTION 3 (Contd.)

25. And when Our verses are
 recited to them in clear
 terms

their only argument is to say:
 Bring back our forefathers,
 if you are truthful.

26. Say: Allah gives you life, then
 causes you to die,

then He shall gather you on
 the Day of Resurrection
 about which there is no
 doubt,

but most men do not know
 (this).

SECTION 4

27. To Allah belongs the sove-
 reignty of the heavens and
 the earth;

and a day when the Hour
 (of Judgement) arrives,

that day the liars shall
 suffer loss.

28. And you shall see (on that
 day) every people on their
 knees.

ركوع ٣ (متبع)

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ
 مِنْ دُونِ اللَّهِ يَسُبُّوا اللَّهَ

فَأَكْفَرُوا بِهِمْ أَنْ قَالُوا
 أَتَدْعُونَنَا إِلَى اللَّهِ
 أَنْ نَكُونَ صَافِينَ

قُلْ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ
 ثُمَّ يُعِيدُكُمْ إِلَى يَوْمِ الْقِيَامَةِ

لَا رَيْبَ مِنْهُ يَوْمَ الْقِيَامَةِ

وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

ركوع ٤

وَاللَّهُ مَلِكُ السَّمَوَاتِ وَالْأَرْضِ

وَيَوْمَ تَقُومُ السَّاعَةُ

يَوْمَ يَكْفُرُ الْمُنَافِقُونَ

وَنَرَى كُلَّ أُمَّةٍ جَاثِيَةً

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Editor, M. M. Ansari,
Published by Syed Irshad Ali,
Printed at:
MATBA DARUT TASNIF,
Iqbal Mansion, Shahrah-e-Liaquat
Saddar, Karachi 74400 (Pakistan)
Phone: 5686997.

profound scholar of tradition and doctrine. He loved to read hadith himself. When he came upon a tradition containing an edifying parable it would move him to tears. He venerated deeply the laws of the Faith believed in the resurrection of the body, the reward of Paradise for the virtuous and of Hell for the sinners. He accepted all the teachings of Holy Scripture with an open heart."

LOVE FOR JEHAD. Salahuddin had a passion for Jihad. To him Jihad was the most ardent worship, pleasure for the heart, and food of the soul. Baha'uddin gives the following copious account in this behalf:

"Salahuddin was more assiduous and zealous in Jihad than in anything else. If once he had gone forth on Jihad he did not spend a dinar or drachma except on the holy war or in gifts and donations. The holy war and the suffering involved in it weighed heavily on his heart and his whole being in every limb, he spoke of nothing else, thought only about equipment for the fight, was interested only in those who had taken up arms, had little sympathy with anyone who spoke of anything else or encouraged any other activity. For love of the holy war and on path of Allah he left his family and his sons, his homeland, his house and all his estates and chose out of the world to live in the shade of his tent, where the winds blew on him from every side, on the plain of Acre his tent fell so much so that on one stormy night down, and if he had not happened to be in the turret he would have been killed. All this only increased his zeal, constancy, and passion. Anyone who wanted to ingratiate himself with him had only to encourage him in his effort and recount some anecdote of the war. Several books on the subject were written for him—containing all the

laws, Qur'anic verses and ahadith relating to the subject, with elucidations of the obscure terms."

He thus studied Jihad as a science in order to practise it, rather than knowing only its theory.

OTHER FIELDS OF KNOWLEDGE. It seems convenient here to borrow the following from Lyons and Jackson in order to add some more colour to the story of Salahuddin's makings of a purposeful practical life.

"Of the process of education, Saladin wrote 'children are brought up in the way in which their elders were brought up', and the influence on Islamic society of this traditional approach cannot be overemphasised. In spite of the fragmentation of its sects, Islam was a great assimilative force not least because Qur'an was at the heart of its education. Admittedly, al-Wahrani pictured the educated as being able to answer questions on Euclid, the Almagest, arithmetic and law, but this was an academic ideal and most obviously it was study of the Qur'an and 'the sciences of religion' that linked the young Saladin to his contemporaries. In addition, they shared a common cultural heritage based on specifically Arab traditions. Saladin is said to have had a knowledge of the generalities and histories of the Arabs, as well as the blood lines of their horses. More significantly, he is credited of having learnt by heart the Hamasa of Abu Tamman. This anthology offers a ready-made set of values and attitudes, emotional and at times self-contradictory, based in the main on the tribal society and these do not necessarily coincide with the dictates of religion, but together they provided a framework of convention that overrode racial differences for those whose education they coloured.

"Study, of course, had to be backed by practical training. Al-Wahrani added archery and the use of arms in his ideal soldier's accomplishments. Ibn Jubair later reported that every evening Saladin's own sons would come out of the citadel of Damascus to shoot, ride and play polo and Saladin himself must have done the same."

In the next part we shall narrate some of the historical events that prompted his involvement with the passion for the recouping of Bait Al-Maqdis from the Christians.

(to be Continued)

INDONESIA .. LOOKING BETTER

After President Suharto's pilgrimage to Makkah last year, Indonesian Muslims seized the opportunity for the progress of Islamization in their country. Devout Muslims and Islamic scholars are hopeful that once again the country will turn into a 'fully' Islamic State, even though it may take some time.

Suharto's government has shown signs of Islamic revival by building about 450 masjids strengthening the country's Islamic courts, encouraging Islamic business practices and introducing religious training in all state schools. This comes as a shock to many—as Suharto, after taking power, worked towards building a secular state, although being a Muslim himself. Now the tables have definitely changed and the country can brace itself for a freer Islamic role Insha-Allah.

Courtesy: AL-JAMIAT

—:0:—

SALAHUDDIN AYYUBI

(I)

Historical narrations, like literary criticism, too often undergo changes of appraisal and reappraisal. At times the changes are too baffling to understand. History in particular tends to swing between the extravagant appreciation of one generation and the exaggerated depreciation of another. Among the historical personages, therefore, there are not very many who, we may say with confidence, are invariably assured of that form of immortality which consists in being remembered with appreciation, generation after generation. These few are able to withstand the cruel test of time. They always come out unscathed.

Sultan Salahuddin Yousuf Ayyubi (1138-93), known to the West as Saladin, is one of such outstanding makers of history. May Allah's mercy be upon him.

LIFE SKETCH. Salahuddin came of a middle-class Kurdish family of village Dvin near Tiflis in southern Azarbaijan. His father Najmuddin Ayyub, from whom he derives his appellation Ayyubi, and his uncle

forbid what is evil. And to Allah belongs the destiny of all affairs." (22:41)

If we accordingly do our assigned part of duty, there is the Word of Allah to protect us and to give us His reward. He gives assurance:

"The Word changes not before Me, and I do not do the least injustice to My servants."
(50:29)

This Divine justice is the fruit of our righteous deeds. In it lies mankind's purpose of life. It is the destiny of the right, the good, and the true ones. It is human destiny.

—:o:—

Asaduddin Shirkuh had moved to Baghdad along with their father Shadi. Thereafter they took residence in Takrit where Salahuddin's grandfather Shadi died. His father and uncle took jobs with Mujahiduddin Bihruz, the police chief, who was appointed by Sultan Masud b. Ghayasuddin Muhammad b. Malik Shah Seljuk. Later, Salahuddin's father became attached to Imaduddin Zangi and acted as his castellan.

Salahuddin was adventurous from childhood. He entered the service of Atabeg of Mosul, on whose behalf he conquered Egypt in 1164-71 and after his death was proclaimed Sultan in 1175. He conquered Syria in 1175-83. He reunited the efforts of Egypt and Baghdad. He preached Jihad (to fight in the Cause of Allah) to counter the Christian crusaders. His call for Jihad excited almost as much feeling in Islam as the First Crusade (1095-9) had done in Christendom. It was now a case of Muslim mujahid versus Christian crusader. In 1187, he recovered Jerusalem from the Christians. The Third Crusade (1189-92) followed led by Augustus of France and Richard I of England, but it failed to recapture Jerusalem. In 1192, Richard had to seek peace with Salahuddin.

IN THE MAKING No body could Judge in the beginning that Salahuddin was going to be Islam's man of destiny. In his early life he gave the impression of a noble person with simple ways which largely kept him away from moral weaknesses. However, when Allah chooses someone for a great ideal, fate plays its due part. It was almost under compulsion of his benefactor Nooruddin that he left for Egypt.

Salahuddin's judicial functionary and chronologer, Bahauddin ibn Shaddad has said: "The Sultan himself told me that he had to go to Egypt much against his wish, in a state of compulsion. Said he, 'My departure to Egypt was not at all out of my willing consent. My case is exactly what Holy Qur'an describes—

"....and that is distasteful to you:...." (2:216)

On reaching Egypt, Salahuddin found the whole field wide open to him. When he assumed the reins of government of Egypt, his life underwent a total change. He became convinced that Almighty Allah had willed him for something great. Bahauddin says: "Having become the ruler of Egypt, the material world lost its charm for him. A wave of gratefulness to Allah surged within his self. He gave up easy life and instead, took to a serious and hard way."

A closer analysis shows that Salahuddin was a man of Allah. Bahauddin testifies, "He drew his faith from the evidence duly studied in the company of the most authoritative scholars and the greatest lawyers—His faith was free of any taint of heterodoxy. Speculation never led him into any theological error or heresy. His faith was firm, within the bounds of healthy speculation, and it had the approval of the highest authorities—He performed the canonic prayers assiduously. He used to pray in public. When he fell ill he would send for an Imam and would force himself to rise and pray with him. He loved to hear the noble Qur'an recited; he examined the Imam whose job it was, and required him to be learned in Qur'anic studies and to have a perfect knowledge and understanding of the text. He enjoyed hearing of hadith delivered by a

Man therefore has not to be a mute spectator of things, idly looking for his destiny in the crystal balls the stars the lines of his palm, etc. His position vis-a-vis the universe being what the Qur'anic verses amply explain, man has to be active in order to emerge victorious in life's struggle and to project, progress, and spread goodness so as to achieve the Divine purpose of the Creation. In the Kingdom of Allah on the earth, there have to be justice, peace, righteousness, and contentment; not exploitation, war sin, or avarice. This is the goal of Islam. This is the framework of human destiny. Qur'an Majeed makes it clear that man is going to be in loss except those who believe, and pursue individual righteousness and social good. It says:

'By (the token of) Time (through the ages), verily man is in loss, except such as have Faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Patience and Constancy."
(103 1-3)

It is thus that the righteous man will not succumb to forces of evil. Endowed with the finest possibilities, he only needs to discover his destiny and raise himself to the high position assigned to him by Allah. There is no spiritual stay put in Islam. Man has to be ever on the move on the straight path. A tireless man engrossed in, and working for, the glory of his Creator is bound to emerge to live up to his God-given status as His vicegerent on earth. After all, he carries within himself a great trust of Allah, that is Qur'an Majeed, which the Heavens, the earth and the mountains dared not hold:

"We offered the Trust to the heavens and the earth and the mountains, but they refused to

bear (the burden of) it and were afraid of it and man bore it. He was indeed unjust and ignorant." (33.72)

All that he needs to do is to overcome forces of destruction and work to promote good. This should not be an impossible task. Allah does not place on anyone a burden greater than one can bear (2:286). Man by his very nature is used to work hard. He has been created into toil and struggle (90:4). His striving is his destiny. Qur'an Majeed elucidates:

"That man can have nothing but what he strives for; that (the fruit of) his striving will soon come in sight" (53 39-40)

Against the force of evil that surrounds him, man has been given the strength to combat them in order to shape his fortune. He possesses God-given capability to build a world full of truth, justice, peace, and righteousness. It is for him to take the initiative to bring to the fore the inner riches of his being. There should be no let or hindrance in this way. In case he fails to feel the inward force to march forward on the right path, the spirit within him dies and he is doomed.

It is given to man to partake in the ferment of the universe and to exercise his free-will. In this process, he must bend all his energy to mould the universe to meaningful and righteous ends. This progressive activity makes him a worker of Almighty Allah. From the very depth of his inner self can flow gushing streams of infinite spiritual joy and inspiration. This is the true spirit of man. In it lies his destiny. He need not look for his destiny in crystal and stars. It is not in stock and stone. It lies right within

his own career. Qur'an Majeed explains.

"And every man's fate We have fastened to his neck, and We shall bring forth for him on the Day of Resurrection a book (of his deeds) which he shall find wide open." (17.13)

Every man is created by Allah to be a progressive activist in the field of devotion to Him and in the realm of kindly fellow-feeling among mankind. If he catches this spirit of his being, there is going to be progress, peace, and plenty on the earth. Man will ever rise to a higher and still higher plane of his existence. Qur'an Majeed gives clear assurance for this progress:

"So I do call to witness the ruddy glow of sunset; the Night and its Homing; and the Moon and her Fulness: you shall surely travel from stage to stage" (84: 16-19)

This progress lead to human destiny which he must strive to attain through goodness and goodness alone without groping in darkness of occult crafts and manipulations. The development of total human situation ought to aim at what Qur'an Majeed has described:

"And let there be some people among you who will call towards doing good deeds, enjoin the right conduct and forbid what is wrong. These are the very people who shall be blessed" (3:104)

This process of righteousness expands from individual to society. And when such righteous people get together to attain worldly power, their action plan, as laid down by Qur'an Majeed, should be this:

"(They are) those who, if We give them Power in the land, will keep up the prayers, pay the Zakaat (mandatory charity) and enjoin what is good and

the palm of one's hand. Then there are customary omens and the drawing of lots to assess the likely repercussion of a contemplated line of action. Sometimes occult properties are assigned to numbers. Astrology is, however, the most popular and widespread of all such superstitious theories and practices. An astrologer seeks to predict the future with reference to positions of stars. Qur'an Majeed makes it clear that Allah (God), by His Command, has put stars in subjection to man (16:12). It is preposterous, therefore, to ascribe to them the power to determine man's destiny.

If we care to ponder deeply over divine order of things in the light of day to day happenings, we reach the inevitable conclusion that Almighty Allah has created everything with a definite purpose. This purpose is its destiny. It is, however, not given to anybody to read the destiny in advance. Man cannot predict his future or that of others. Qur'an Majeed points out that human knowledge has limitations. It says that:

"Surely, Allah is He Who has the knowledge of the Hour (of Reckoning), and He sends down the rain and knows what is in the wombs, and no one knows what he will earn on the morrow; nor anyone knows in what land he will die. Indeed, Allah is All-Knowing, All-Aware." (31:34)

The Islamic concept of fate (taqdir) refers to that particular assignment which is given by Allah to everything in terms of quantity or excellence. Every object is conditioned in its behaviour by the forces of its fate preordained by Allah. Each situation develops exactly as Allah has determined. Qur'an Majeed elucidates:

"...and He created everything, then ordained for it a predetermined measure." (25:2)

Crystal balls, or other like occult crafts, do not possess the power to foretell anybody's fortune or to read any one's future. Those who pretend to predict the events to come, do so under influence of their delusive vision, conjecture and speculation. They might as well be inspired by some sort of auto-suggestion.

A question arises whether the human situation in Islam is nothing but a hidden preordained destiny. In other words, "whatever will be," seems to be the motto of Islam. Allah says about Himself that He has given order and proportion (87:2) and that nothing can befall except what He has decreed for us (9:51). In the circumstance, why bother about anything? This is a misconception, for these Qur'anic verses are meant to convey that the ultimate supremacy belongs to Allah. Islam does not preach fatalism, nor does Qur'an Majeed give to mankind a counsel of despair. Hope and striving are the guiding principles of Islam and Islamic way of life. The human situation in Islam is summed up in Qur'an Majeed thus:

"Verily, (the ends) you strive for are diverse. So he who gives (in charity) and fears (Allah), and (in all sincerity) testifies to the Best, We will indeed make smooth for him the path to Bliss. But he who is a greedy miser and deems himself self-sufficient, and gives the lie to the Best, We will indeed make smooth for him the path to Misery; nor will his wealth profit him when he falls headlong (into the Pit). Verily We take upon ourselves to guide, and verily unto Us (belong) the End and the Beginning."

(92: 4-13)

Here charity may be taken to symbolise every human deed which is good in the sight of Allah. Conversely, miserliness points towards all evil doing on the part of man. Man has been granted five senses and also intelligence, to distinguish between the good or virtuous and the evil and vicious. He has been given free-will, limited though, to make his choice. His destiny is made, or marred, according to the exercise of his free will in favour of one or the other.

Man in the universe may be compared to a person put in the centre of a labyrinth. He knows that he is in a maze of blind alleys and dead walls, and that there is yet a way out provided he exercises his inherent sense to prompt himself to take the right direction. If he fails to do so the maze will continue to be his abode where he is bound to grope in vain. Man has therefore to assert himself to chalk out his destiny through his own efforts.

Man has been given by Allah the most distinguished position in His Creation. He has been created "in the best of moulds" (95:4), that is with mental and physical faculties to undertake lofty tasks for the fulfilment of his destiny. He is Allah's vicegerent on earth (2:30). Allah questions him about his power and explains its scope thus.

"Have you not seen that Allah has subjected to you (for service) whatever there is in the heavens and whatever there is in the earth". (31:20)

"And He has subjected to you the night and the day, and the sun and the moon. And the stars have been subjected by His Command. In this are indeed signs for a people who understand." (16:12)

10 About Jesus or Hazrat 'Isaa (alaihis salaam) God says:

"But when Jesus became conscious of disbelief on their part, he said: Who will be my helpers in the cause of Allah? The disciples replied: We are helpers of Allah we believe in Allah and bear you witness that we are Muslims." (3:52)

It will be evident from the verses of Qur'an Majeed that God calls every Prophet and his followers as Muslims. They were all Muslims though afterwards they changed this name and began to call themselves as Jesus of Bani Israelis and Christians.

When the Holy Prophet Muhammad (Sallallahu 'alaihi wa sallam) announced his Apostolic Ministry and invited people to accept Islam there was not a single soul on earth who called himself Muslim. Again God maintained that epithet of Muslims to the followers of Islam.

"And I have been commanded to be the first of those who submit (to Him)." (39:12)

Say Surely my prayers (Salaat) and my worship, my living and my dying are (all) for Allah, the Lord of the Universe HE has no associate. And that is what I have been commanded (to believe and practise) and I am the first of those who submit (to Allah) (6:162, 163)

"and to Him alone we submit." (3:84)

To the followers of Islam God sends tidings:

"O My servants! today there is no fear for you nor shall you grieve; (you) who believed in our signs and were obedient (Muslimeen)." (43:68-69)

THE JINNS AS MUSLIMS

Among the Jinns (or spirits) too there are some who are Muslims.

THE HUMAN DESTINY

To know about the future has always been a fond desire and a popular pursuit of man. Crystal-gazing is an occult device developed for this purpose. It works curiously without even a pseudo-scientific base such as astrology has, for looking into the future. The *modus operandi* of a crystal ball demands of the gazer to relax and meditate without setting his eyes to a focus. Then clouds are said to form in the crystal. These clouds subsequently clear up to portray, it is claimed, to the gazer, the present and future

events of the life of his customer.

Of the several occupations adopted for making predictions, the crystal ball trade is reported to be booming. The business is quite lucrative too. News coming from England tell that John Williamson, President of the Society of Metaphysicians at Hastings in Sussex, sells more crystal balls than anyone else in the world.

There also are other tricks of the trade. For example palmistry is designed to foretell the coming events by interpreting the lines in

Qur'an Majeed has cited a Jinn saying:

"Amongst us are some that submit their wills (to God), and some that swerve from justice. Now those who submit their wills—they have sought out (the path) of right conduct" (72:14)

In short, God wishes that we should adhere to the Faith in Islam throughout our life.

"O you who believe! Fear Allah as He should be feared, and you should not but die as true Muslims" (3:102)

Now there is a moment to pause for the non-Muslims especially for those who are *People of the Book*, the Jews and the Christians, to think over the implication of the above verses of Qur'an Majeed.

It informs us that every Prophet of God, from Adam to the last of the Prophets Muhammad (Sallallahu 'alaihi wa sallam), was a MUSLIM and the followers of each Prophet were called MUSLIMS. Why should not the People of the Book, therefore, call themselves Muslims if they really follow their respective Prophets? They

should virtually fear God as He should be feared and die not except in a state of Islam.

Because it is decided that—

Surely, the only religion in the sight of Allah is Islam (complete submission to Allah as muslims submit) ...". (3:19)

Islam is the last of the religions brought by the Last of the Prophets, Muhammad (Sallallahu 'alaihi wa sallam). No other Prophet and no other religion are to come on earth any more. God says in Qur'an Majeed

"Today I have perfected your religion for you, completed My favours upon you and chosen Al-Islam as a religion for you" (5:3)

"A time will come when those who disbelieve would wish that they had been Muslims". (15:2)

CONCLUSION

Will the People of the Book, in fulfilment of their Covenant, and other disbelievers make haste and accept Islam as their religion and call themselves Muslims before it becomes too late?

AL-QUR'AN**MUSLIM IS OUR ONLY NAME**

When God created Adam and his progeny He called them Muslims. The entire chain of mankind, from Adam and his followers to the Last of the Prophets, the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) and his followers, born and to be born up to the end of the world, has been named by God as Muslims.

All of these communities were taught only one common lesson by their respective Prophets and made a common covenant, that is—

"Laa-i-laa-ha il-lal-laa-hu"

(There is none to be worshipped except Allah).

Since all the past and present generations of Hazrat Adam (*alaihis salaam*) made a firm covenant with their respective Divine Teachers to worship none but One and Only Allah. He called them Muslims, meaning those who have submitted themselves to the Will of their Creator:

"... He named you Muslims before and in this (Qur'an) (22:78)

2. Abraham or Hazrat Ibrahim (*alaihis salaam*) too, was a Muslim as Qur'an Majeed testifies:

"Ibrahim (Abraham) was neither a Jew nor a Christian. He was a sincere and devoted Muslim, and he was not one of the polytheists". (3:67)

Abraham and Jacob, that is, Hazrat Ibrahim and Hazrat Yaqoob (*alaihimas salaam*) left to their sons the following will as mentioned in Qur'an Majeed:

"And this Abraham did bequeath to his children, and (so did) Jacob: O my children! Verily, Allah has chosen the

religion for you, so die not unless you be Muslims."

(2:132)

It may be gathered from the above verses that Hazrat Ibrahim (*alaihis salaam*), his sons Hazrat Isma'eel (*alaihis salaam*), Hazrat Ishaaq (*alaihis salaam*) and his grandson Hazrat Y'aqoob or Jacob (*alaihis salaam*) all were Muslims.

3. The intractable people of Lot or Hazrat Loot (*alaihis salaam*) were severely punished by God But before imposing punishment on them He got the Faithful leave the town:

"And we bound not therein but one household (of Muslims) (51:36)

It also proves that Lot or Hazrat Loot (*alaihis salaam*), the occupant of the house, was a Muslim.

4. Hazrat Isma'eel (*alaihis salaam*), is described in Qur'an Majeed to have prayed:

"O our Rabb (Creator and Sustainer)! Make both of us submissive to you, and from our progeny (raise) a people submissive to you " (2:128)

5. When the last hour of the life of Hazrat Y'aqoob (*alaihis salaam*) drew near, his sons promised to follow Islam and be Muslims:

"Were you witnesses when death approached Jacob, when he said to his children: Whom will you worship after me? They said: We will worship your Rabb (Creator and Sustainer) and the God of your fathers Abraham and Ishmael and Isaac, the Only one God,

and we are subservient only to Him." (2:133)

6. Prophet Joseph or Hazrat Yusuf (*alaihis salaam*) prayed:

"O my Lord, You have granted me a part of sovereignty (over the land), and taught me something of interpretation of dreams; O Originator of heavens and earth, You are my protector in the world and the Hereafter, (so) cause me to die as a Muslim and join me with the righteous". (12:101)

7. God says about Moses or Hazrat Moosa (*alaihis salaam*) in Qur'an Majeed:

"And Moses said: O my people, if you have believed in Allah then put your trust in HIM if you are Muslims " (10:84)

Here the Arabic text for "if you submit" is *in-lun-tum Muslimeen*"

8. On the occasion of their confrontation with Moses in the court of the Pharaoh and their immediate submission to his Lord the magicians prayed to God when they were threatened for their lives by the Pharaoh:

"And you wreak vengeance upon us only because we believed in the signs of our Lord when they came to us. O our Lord! Bestow upon us patience and take us away to YOUR-SELF as Muslims " (7:126)

9. Solomon or Hazrat Sulaiman (*alaihis salaam*) wrote a letter to Queen of Sabaa' advising her to become Muslim as mentioned in Qur'an Majeed:

(Saying): Do not rise up against me and come to me submissively. (27:31)

and the Queen of Sabaa' thus replied

"...And I submit along with Solomon to Allah, the Lord of the worlds". (27:44)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the All-Compassionate, the Most-Merciful

BLESSINGS OF ISLAM

ISLAM CONSTITUTES a unique phenomenon in history, unprecedented and unmatched, for all time to come. The complete change of the course of affairs in most of the known world of the Seventh Century C.E. within one decade, which Islam effected, cannot be considered anything less than a miracle realized by Allah's Will and Guidance.

2 For the guidance of mankind, Qur'an Majeed has been the only Divine revelation absolutely protected against the slightest distortion or mutilation of any kind. Its teachings which received ideal demonstration in the life and deeds of Prophet Muhammad (Sallallahu 'alaihi wa sallam) are the embodiments of true emancipation of humanity from oppression, fear, superstition and exploitation.

3 It has only been possible for human beings to realize true equality through Islam, regardless of race, colour, territory, hereditary pretensions and all sorts of ways by which discrimination was allowed to exist between man and man before the advent of Islam.

4. The only distinction that Islam allows is the degree of piety acquired through virtuous deeds. The intense feeling of fraternity which Islam is able to inspire is reflected by the fact that within moments new converts to Islam become the closest of loving brethren, even though each of them comes from a distant country.

5. *Islamic Justice* is the essence of the Muslim's ascendancy. The application of the principles of Islamic justice and jurisdiction has always heralded the rise of an invincible community.

6 Any declaration of human rights coming out of universal pangs of wars and revolution can only be worthwhile inasmuch as it is based on Allah's injunctions for human beings, as laid down in Qur'an Majeed —

"The best among them in the sight of Allah is he, who is the most righteous of them" (49:13)

The proof of such righteousness can only be found in deeds of goodness and fear of Allah.

7 Islam designs a political system based on "consultation" and consensus aiming at the good of the society and the preservation of the legitimate rights of the individual. Authority is based on sense of sacrifice and capability to face challenges and its mission is the application of the law of Islamic Shari'ah.

8 The target of the Executive power, as the first Caliph defined it, is to stand by the weak until they secure their rights from the strong and against the strong until they relinquish to the weak their rights.

9 Islam also builds a perfect economic system where private ownership has free play only within the boundaries of legitimacy. No man shall own wealth by corruption, bribery, unreasonable profit, immo-

ral behaviour, usury, monopoly hoarding, opposition of the free flow of money in investment, holding lands without proper exploitation, and illegitimate ownership of public water resources, common pasture land, or mineral deposits. Wealth is broken down to small ownership by a detailed system of inheritance, and social security is guaranteed through holy taxes and various other means.

ISLAMIC SOCIAL SYSTEM

10 Islam guarantees a Society absolutely clean, spiritually and materially. Every individual has a detailed plan of his rights as well as duties to his Creator, to his people, to his homeland to himself, to his family and to the humanity as a whole. The essence of all such relations is sacrifice, compassionate love and co-operation and the realization of human values and interests. It is free from exploitation by vested interests.

11 Islam brought about the most radical change in political, social and economic spheres ever witnessed in history. Starting with the Arabian Peninsula, it broke as under political and social ties based on tribal allegiance, replacing them with the universal and unified allegiance to Allah.

12. Islam built up an Islamic world, unified in faith, morality, traditions and trade, competing in scientific achievements and knowledge.

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(Phone . 5684325).

Yaqeen *international*

PUBLISHED FORTNIGHTLY UNDER THE AUSPICES OF DARUT TASNIEF (PRIVATE) LTD.
On the 7th & 22nd of every month.

VOL. 41

JAMADI-UL-UKHRA 11, 1413 A.H. DECEMBER 7, 1992

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العدد ١٦

٢٦ حادى الأخرة . ١٤١٣ هـ الموافق ٢٢ ديسمبر . ١٩٩٢ م

المجلد ٤١

مفهوم الثقافة الاسلامية:

- كل ما قد يودى إلى تهذيب الذهن وشحنه وتنميته يعد ثقافة .
- الثقافة الاسلامية — بيان الحق والباطل من الفكر والسلوك حتى يستعيد العقل الانساني .
- مهج الثقافة الاسلامية ينحصر في القرآن وفي السنة .
- وكل ما يعيد الترقى والتطور و الكمال الانساني من فكر وسلوك وخلق فهو من ثقافة الاسلام .

نطبع آيات القرآن الكريم والأحاديث النبوية المقدسة
لنفع قرائنا الكرام، فنناشدكم أن يؤمنوا حرمتها،
من الواجب أن يتم التخلّص من الصفحات المطبوعة
بها بالطريقة الإسلامية الالفة . وشكراً .

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بَلِّغِ الْعِلْمَ بِكَمَالِهِ

حَسَنَ تَجَنُّبِ خَصَالِهِ

أَقْبَلِ عَلَى سِرِّهِ وَأَخْفِ عَمَّا فِيهِ

مفهوم الثقافة الاسلامية

هذا الموضوع الأكاديمي الواسع : من الموضوعات الهامة التي يجب ان يقف المثقف المسلم عندها وأن يلم بفكرتها : ولو على سبيل الاجمال لا التفصيل ، وأن يكون عنده قدر من الوعي : بعملة نقاط جوهرية منه : ونحن من جانبنا نعتقد انه لن يكون في عداد المثقفين بالثقافة الاسلامية الحق : الا إذا كان خبيراً بها ، وعلى وعى وبصر كامل بشيء منها : ولذلك اخترنا هذا الموضوع وصوبنا شيئاً من الأدواء على أبرز نقاطه ومنها :

١ — مفهوم الثقافة بوجه عام .

٢ — ثم مفهوم الثقافة الاسلامية بوجه خاص .

٣ — ثم خصائص الثقافة الاسلامية .

٤ — وارز ما تتميز به من ميزات وخصائص تتفوق بها على سائر الران الثقافات في شيء صورها ومناهجها .

٥ — ثم وظائف هذه الثقافة في حياة المجتمع المسلم . . بل في حياة أي مجتمع قد يدين في يوم ما من الأيام بدين الحق وهو الاسلام .

التحذير . . وعليه : فكل ما قد يؤدي إلى تهذيب اللحن وشحله وتنميته يعد ثقافة ، وكذلك كل ما يؤدي إلى تهذيب السلوك فهو يعد ثقافة . . وكل ما يرتبط بالأخلاق ويسمى بها فهو ثقافة .

٢ — الثقافة الاسلامية ومفهومها لا يخرجان عن الاطار القوي :

والثقافة الاسلامية : في اطار مفهومها القوي السابق

١ — مفهوم الثقافة بوجه عام :

وفي هذه النقطة بالذات لا بد من الرجوع إلى كتب اللغة لنسترشد بها في توضيح هذا المفهوم ففي (تاج لعمروس) جاءت مادة التثقيف بمعنى : التأديب والتعذيب ، الثقافة ، مصدر تثقف — بفتح التاء وضم القاف — أي صار حاذقاً خفيفاً فطناً من ثقفه تثقيفاً : سواء وقومه ، منه رُمح مثقف : أي مقوم مسوي .

وعلى هذا مفهوم الثقافة من المعنى القوي للكلمة هو

الأمر وعناصرها وأسرارها ماضيها وحاضرها ومستقبلها بحسب خطة الآله العالم الخبير المحيط بكل شيء والمهيمن على كل شيء بمزجه وحده الذى يجب أن تسلم البشرية بالنتائج والقوانين التى رتبها وهى تجارب الأجيال بحكميتها والعبرة منها وصاغ منها القانون النهائى لصالح الحياة الاجتماعية وسعادة النفس الانسانية فى كل مكان أو زمان .

ولقد اشتمل منهج الثقافة فى القرآن الكريم على كل ما هو مفيد ، وفى الوقت نفسه أفضل وطوى كل ما لا يفيد . . . وهذا فى ذاته درس يجب أن يعيه من يتسبون إلى الاسلام وينهلون من ثقافته .

٤ - مميزات الثقافة الاسلامية وأبرزها :

أبرز ما تمتاز به الثقافة الاسلامية : أنها ثقافة عملية وواقعة : هى ثمرة التجربة والواقع ، وخلاصة العمل والتطبيق . . . فقد قام الرسول محمد ﷺ النبي الخاتم بالاحتكاك بجبيل الرسالة فصلى عنه من التصرفات ما به تم قواعد الفكر والسلوك ، وتكتمل قواعد التشريع الثقافى : ومن نتائج هذا الاحتكاك ، وواقع هذه التجربة العملية تحدد منهج الثقافة الاسلامية وتحدد كذلك ميدان عملها . . بل وتحدد الوسائل العملية التى تستخدمها . .

وأصبح جلياً واضحاً أن منهج الثقافة الاسلامية ينحصر فى القرآن وفى السنة :

أما القرآن الكريم : فقد اشتمل على تجارب الأجيال ورصيداً من النتائج والقوانين التى صيغ منها القانون النهائى لعلاج الحياة الاجتماعية وسعادة النفس الانسانية . وبلوغها أقصى ما تستلذه لنفسها من خير .

وأما السنة النبوية : فيها اشتملت عليه من منهج عمل وتطبيق واقعى . . يؤكد صحة النهج وسلامة القانون . .

هى لا تخرج عن دائرته فى قليل أو كثر كبير : فلها تهذيب للعقل واللعن وتخلقه وتنمته حتى ينقاد صاحبه إلى الله على بصيرة من الأمر ويعتق منه ، وحتى يتخذ بطريق الايمان والاسلام على وجه صحيح وبصير كامل يلقيان بخلافته عن الله فى أرضه ، وحتى يتخذ بطريق تهذيب السلوك وتعديله بما يتفق مع شرع الله الموحى به . بهذا المعنى : وفى محيط هذا المفهوم : حل للموحى الالهى من الثقافة ما ينفع ويفيد الانسانية ويبلغ بها مرتبة التضيغ العقل والتكامل النفسى : انفرادى منه والاجتماعى ، وقد تجسد هذا الوحي الالهى المشتل على هذه الثقافة فى أصلين باقين أبديين : هما القرآن الكريم والسنة النبوية ومن خلال القرآن الكريم ، والجنة النبوية الشريفة اتضح بصورة جلية لا لبس فيها ولا خفاء مفهوم الثقافة الاسلامية بأنها : بيان الحق والباطل من الفكر والسلوك . حتى يستعد العقل الانسالى : فاختار الخير من الفكر والسوى من السلوك . وبذلك يتحقق للمجتمع المسلم ما يجب أن يتحقق للاسلام نفسه من مقاصد ومن أهداف : وهو أن يكون دين المسدوى الفاضل من الانسانية .

٣ - خصائص الثقافة الاسلامية .

تفرد الثقافة الاسلامية على سواها بخصصة من الخصائص لا ينافيها فيها أحد وكفى لا وهى عمل الهى فى جوهره وحاصله : فقد رصد الله تبارك وتعالى تجارب الأجيال كلها من لدن آدم عليه السلام حتى الرسالة الخاتمة لمحمد ﷺ فى كتابه لا يأتيه الباطل من بين يديه ولا من خلفه تنزيل من حكيم حمده . ولأن الله تعالى وحده : هو الأعلم بالنفس الانسانية هو الأجبر بما يصلحها وما يفسدها . . كما أنه وحده الأعلم بالنظم الاجتماعية ذات الجدوى للانسان والانسانية والأخبر بما يصلحها وبما يفسدها . . لا لشيء : إلا لأن علمه محيط بدقائق هذه

وقدرته على تحقيق كل ما هو متسهدف من وراءه من خير ، وما هو معلق عليه من آمال .

(أ) ومن أبرز ما تتميز به الثقافة الإسلامية ، بل من أهم ما يفرده به عن غيرها : بآنها الحق من الباطل ومصارحتها به دون مواربة أو استحياء . . ذلك لأن الله لا يستحي من الحق ، كما تتميز هذه الثقافة بكشفها طريق الهدى من الضلال فى قوة إن امتاز بها شيء فأنما يمتاز به الحق وحده . . ما ذلك إلا لأن الله يقول الحق وهو يهتدى السبيل . . وذلك على كل المستويات ، وفى جميع الأماكن والجهات ، والبلاد والبيئات .

(ب) ومن أبرز هذه الميزات والخصائص : وضوح البيان الإسلامى وانفراده بالتميز فى المجال الدينى يعنى بمهمة الاقتناع من غير ضغط ولا اكراه . فالتجارب من لدن آدم عليه السلام حتى كمال الدين الإسلامى على يدى خاتم الأنبياء محمد ﷺ كتجارب واقعية . اكتملت فيها عناصر التوافق مما وقع وما يمكن أن يقع بعد ذلك فى مستقبل الإنسانية وبالتالي تكون النتائج متسقة : ومتوافقة مع نفس النتائج السابقة : وعلى ذلك : فيجب أن يسلك الصالحون مسلك من ثبت صلاحهم بالتجربة ، وأن يتركوا فى الوقت نفسه مسلك من ثبت فسادهم وهلاكهم بالتجربة .

(ج) ولعل من أهم ما تنفرد به الثقافة الإسلامية وتميز به على ما عداها من الثقافات . . هو بعلمها عن أن تكون ثقافة خيالية ، وكونها الثقافة واقعية وتميزها بأنها إيجابية وليست سلبية ومن مظاهر إيجابيتها أن لما هدفا ساميا تسعى إليه ، يخضع قواعد التطور والرقى حيث تتحد من التجارب : ما يتسنى إلى تحقيق التكامل ، الإنسانى الفردى والجماعى .

(د) وتتميز الثقافة الإسلامية فوق ذلك بأنها ثقافة الحق تلحوا إليه ، وتبحث على التزامه ، والولاء له ، ولآنها ثقافة الحق : ولأنها من روافد دعوة الحق : فهي لا تخاطب إلا العقل الحر الراشد ، أو تحرر العقل وترشده ، فلا تستعمل أساليب الزيف والخداع والتضليل والتزوير ، كما أنها لا تخاطب العقول المكروهة أو التى وقعت تحت ضغط مما إلا لتحررها من الاكراه والضغط . فإذا وجدت من الناس من هو قادر على وزن صحيح الأمور : من فاسدها وحققها من باطلها اتجهت إليه بمجادله بالحقائق وتوضيح له الحق وإذا وجدت من الناس من هو محاصر بأفكار وثقافات مضللة علمت على أن يتحرر أو لا من هذا الحصار وعلمت كذلك على إزالة أسباب الاكراه أو الضغط أيا كان : حتى يصح أن يخاطب بالحق فيستجيب له .

• - الوظائف التى تقوم بها الثقافة الإسلامية فى حياة المجتمع المسلم :

ومما لا شك فيه أن الوظائف التى تؤدّيها الثقافة الإسلامية للمجتمعات المسلمة هى وظائف سامية عالية القيمة بالغة الأهمية عميقة التأثير : لكل تجربة مبنية للأجيال مرت بها البشرية منذ نشأتها وتلقت منها درسا أو حبرة فهي من ثقافة الإسلام ، وكل ما يحافظ على العقل ويرشده ويعصمه وينميه ويحرره فهو من ثقافة الإسلام ، وكل ما يهدم الترقى والتطور والكمال الإنسانى من فكر وسلوك وخلق فهو من ثقافة الإسلام . .

أما الوسائل إلى تحقيق هذه الوظائف فهي : الدعوة ومذكورة فى القرآن الكريم وفى السنة ولا سبيل إلى انشائها ونشرها إلا عن طريق الخطبة والقصص والثل . . الخ ونحن اذا وقفنا عند وسيلة منها كالقصص القرآنية مثلا ترى مقدار ما قلناه للمجتمع من وظيفة ثقافية رفيعة : نجد هذه الحقائق :

وهي فائدة عميقة لأنها تعتمد على الحقيقة وحدها دون زيف أو تحريف. كما أنها تعتمد أكثر ما تعتمد على النتائج وإبرازها شأن اهتمام العملاء بالتجارب المعاصرة أما الأسماء والأماكن والتواريخ فتضرب عنها صفحتها وتلك تربية ثقافية للمجتمعات المسلمة ترشدها إلى ترك الأمور الجذلية والسطحية.

٤ - أن القرآن بما حله من تجارب الأجيال الإنسانية . وبما اشتمل عليه قصصه يستطيع أى إنسان يتأملها فى أى مكان من العالم أن يجد فيها من القوائد العامة ما لا يستغنى عنها بشر يطلب الهدى وما لا يستغنى عنه مجتمع يطلب الأمن والاستقرار والتقدم والارتقاء فذلك نصر للإسلام كبير فى مجال الدعوة .
(بشكر مجلة منبر الإسلام)

١ - أن قصص القرآن احسن القصص لما يتضمنه من فوائد ونعمات ، وعبر ومفاتيح ، تثير الانتباه وتوقظ الاحساس ، وتزيد نزوة الفكر ، وتنمى العقل ، وتساهم فى صفته وشعله .

٢ - أن قصص القرآن الكريم يتضمن بديلاً لطبيعة النفس البشرية القردية هو الاجتماعى ، بل وطبيعة النظام الاجتماعى بآفاقه يقدم على التبع لكل أحوال الإنسان ، ولكل أثر اجتماعى أو نفسى ، بل ولكل دافع ولكل نتيجة بأسلوب علمى ، وبطريقة فذة لا يملكها إلا الخالق سبحانه وتعالى .

٣ - أن قصص القرآن الكريم يفتح العقل الإنسانى على صير الطالعين ومصادر العصاة فى الدنيا والآخرة

قل صديقه

قال الأصمعى : سمعت أهرابياً يقول : من لم يرض عن صديقه إلا بإيثاره على نفسه دام سخطه ، ومن عاتب على ذنب كثر عدوه ، ومن لم يؤاخ من الإخوان إلا من لا عيب فيه قل صديقه . . .

(الأمالى لللال)

يوم الجمعة ...

سبب التسمية كما يقول ابن القيم :

فيه قول :

أحدما : لاجتماع الناس فى الصلاة :

والثانى : وهو الصحيح ، لأنه اليوم الذى

جمع فيه الخلق وكل ، وهو اليوم الذى يجمع الله فيه

الأولين والآخرين لفصل القضاء . . (بدائع القوائد)

وَقَفْنَا لِلَّهِ لِمَا يَحِبُّ وَيَرِضُ

عَلَى حَبِيبِكَ خَيْرَ الْخَلْقِ مُحَمَّدٍ
يَكْفِي حَوْلَ مِنَ الْأَهْوَالِ مُقْتَرِحِ

يَا رَبِّ صَلِّ وَسَلِّمْ كَمَا أَحْبَبْتَ
كَوَالْحَبِيبِ الَّذِي تَرْضَى شَفَاعَتَهُ

- Wa iz-lam yah-ta-doo bi-hee*
- fa-sa-ya-qoo-loo-na haa-zāa*
if-kun qa-deem.
12. *Wa min qab-li-hee*
- ki-taa-bu moo-sāa i-maa-*
manw-wa rah-mah.
- wa haa zaa ki-taa-bum-mu-*
sad-di-quh-li-saa-nan
'a-ra-beey-yai-
- li-yun-zl-ral-la-zee-na*
za-la-moo
- wa bush-raa lil-muh-si-neen.*
13. *In-nal-la-zee-na qaa-loo*
rab-bu-nal-laa-hu
- sum-mas-ta-qa-moo*
- fa-laa khau-jun 'a-lal-him*
wa laa hum yah-za-noon.
14. *U-lāā-t-ka aḥ-haa-but-*
jan-na-ti
- khaa-li-dee-na fee-haa*
- fa-zāa-am-bi-maa kaa-noo*
ya'-ma-loon.

and since they (the disbelievers) will not take guidance from it,

now they say: This is an ancient lie.

12. And before it (Qur'an)

the Book of Moses (the Taurah) was a guide and mercy;

and this is a Book confirming (that) in the Arabic language,

in order to warn those who do wrong,

and as a glad tidings for the virtuous.

13. Surely, those who say: Our Lord is Allah,

and then remain steadfast,

there is no fear for them, nor shall they grieve.

14. Those are the fellows of Paradise

to dwell therein for ever,

as a reward for what they used to do.

وَإِذْ لَمْ يَلِدْ وَيَمْلِكْ

فَيَقُولُونَ هَذَا آفَاكُ قَدِيمٌ

وَمِنْ قَبْلِهِ

كِتَابُ مُوسَى إِمَامًا وَرَحْمَةً

وَهَذَا كِتَابٌ مُصَدِّقٌ لِّمَا عَرَبِيًّا

لِيُنْذِرَ الَّذِينَ ظَلَمُوا

وَيُبَشِّرَ الْمُتَصِفِينَ

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ

ثُمَّ اسْتَقَامُوا

فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

أُولَئِكَ أَصْحَابُ الْجَنَّةِ

خَالِدِينَ فِيهَا

بِجَزَاءِ مَا كَانُوا يَعْمَلُونَ

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majed is free from errors of printing

Mohammed Ismail

Muhammad Ismail,

Maulvi Hafiz Qari Al-Khateeb

*Hu-wa a'-la-mu bi-maa
tu-jee-doo-na jeeh.*

*Ka-faa bi-hee sha-hee-dam-
bai-nee wa bai-na-kum.*

*Wa hu-wal gha-foo-rur-ra-
heem.*

9. *Qul maa kun-tu bid-'am-
mi-nar-ru-su-lu*

*wa maa ad-ree maa yuf-'a-lu
bee wa laa bi-kum.*

*In at-ta-bi-'u il-laa maa
yoo-haa i-lay-ya*

*wa maa a-na il-laa na-zee-
rum-mu-been.*

10. *Qul a-ra-ai-tum in kaa-na
min 'in-dil-laa-hu wa
ka-far-tum bi-hee*

*wa sha-hu-da shaa-hu-dum-
mum-ba n'ee is-raa-ee-la
'a-laa mi-li-hee*

*Ja aa-ma-na was-tak-bar-
tum*

*In-na-l-laa-ha laa yah-dil-
qau-maz-zaa-li-meen.*

RU-KOO' 2

11. *Wa qaa-lal-la-zee-na ka-fa-
roo lil-la-zee-na aa-ma-noo*

*lau kaa-na khai-ram-maa
sa-ba-qoo-naa i-laih.*

He knows best what you
talk about it (to one
another).

He suffices for a witness
between me and you

and He is the All-Forgiving,
the Most Merciful.

9. Say. I am not an innovator
among the Messengers;

and neither do I know what
shall be done with me,
nor with you,

I do not follow except what
is revealed to me,

and I am not but a plain
warner

- 10 Say (O Prophet). Do you
realise? If this be from Allah
and you disbelieve in it,

while a witness from the
Children of Israel has
testified to the like of it

so he has believed and you
have become proud (What
will be the consequences)?

Surely, Allah does not guide
the transgressing people

SECTION 2

11. And those who disbelieve
said to those who believe

Had it (the Qur'an) been any
better they (the believers)
would not have surpassed
us towards it;

هُوَ اعْلَمُ بِمَا تُفِيضُونَ فِيهِ

كَفَى بِهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ

وَهُوَ الْغَفُورُ الرَّحِيمُ

قُلْ مَا كُنْتُ بِدْعًا مِّنَ الرُّسُلِ

وَمَا أُدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ

إِن أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ

وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ

قُلْ أَرَأَيْتُمْ إِن كَانَ مِنْ
عِندِ اللَّهِ وَكَفَرْتُمْ بِهِ

وَشَهِدَ شَاهِدٌ مِّنْ بَنِي إِسْرَءِيلَ عَلَىٰ مِثْلِهِ

فَآمَنُوا وَاسْتَغْبَرُواكُم

إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

رُكُوع ٢

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا

لَوْ كَانَ خَيْرًا مَّا سَبَقُونَا إِلَيْهِ

- am la-hum shir-kun fls-sa
maa-waat.
- Eee-too-nee bi-ki-taa-bim-
min qab-li haa-zaa
- au a-saa-ra-tim-min 'il-min
- in-kun-tum saa-di-keen
5. Wa man a-dal-lu
mim-mainy-yad-'oo min-doo
nil-laa-hi
- mal-laa yas-ta-jee-bu la-hdo
i-laa yau-mil-qi-yaa-ma-ti
- wa hum 'an du-'aa-i-him
ghaa-fi-loon.
6. Wa i-zaa hu-shi-ran-naa-su
- kaa-noo la-hum a'-daa-aru-
- wa kaa-noo bi-'i-baa-da-ti-
him kaa-fi-reen.
7. Wa i-zaa tut-la 'a-lai-him
aa-yaa-tu-naa baty-yi-naa-tin
- qaa-lal-la-zee-na ka-fa-roo
lil-haq-qi lam-maa
jää-a-hum
- haa-zaa sih-rum-mu-been.
8. Am ya-qoo-loo-naf-ta-raah.
- Qul i-nif-ta-rai-tu-hoo
- fa-laa tam-li-koo-na lee
mi-nal-laa-hi shai-aa.

- Or have they a share in
the heavens?
- Bring me a book (revealed)
before this (Book),
- or any remnant of
knowledge,
- if you are truthful.
5. And who has gone farther
astray than he who calls,
besides Allah,
- upon him who will not
answer his call until the
Day of Resurrection;
- and they shall be heedless of
their call ?
- 6 And when mankind are
gathered,
- they (the false gods) will
become enemies to them
(their worshippers)
- and will be deniers of their
worship.
- 7 And when Our verses are
recited to them clearly,
- those who disbelieve say
about the Truth when it
comes to them;
- This is clear sorcery.
8. Or they say: He has forged
(it).
- Say: If I have forged it
(the Truth),
- then you cannot favour me
in anything against Allah.

- أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ
- إِنِّي يَكْتُبُ مِنْ قَبْلِ هَذَا
- أَوْ أَتْرَقُ مِنْ عِلْمٍ
- إِنْ كُنْتُمْ صَادِقِينَ
- وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ
- مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَمَةِ
- وَهُمْ عَنْ دَعْوَاهُمْ غِفْلُونَ
- وَإِذَا حُشِرَ النَّاسُ
- كَانُوا لِلَّهِ أَعْدَاءً
- وَكَانُوا بِعِبَادَتِهِمْ كَافِرِينَ
- وَإِذَا قُلْتُ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ
- قَالَ الَّذِينَ كَفَرُوا وَالْحَقُّ لَنَا جَاءَ مُدًّا
- هَذَا صِرَاطٌ مُبِينٌ
- أَمْ يَقُولُونَ افْتَرَاهُ
- قُلْ إِنْ افْتَرَيْتُهُ
- فَلَا تَسْلِكُونِ لِي مِنْ اللَّهِ شَيْئًا

QURAN MAJEED

This English Translation of Quran Majeed is being published by Darul Tasnif (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ث = *th* ح = *h* ز = *z* ص = *s* د = *d* ط = *t* ع = *'* (Jerk) آ = *aa* ج = *oo* ق = *oo*
Bold **Madd** **T** = **aa** **J** = **oo** **S** = **oo** **Fine** **Madd** **A** = **aa** **J** = **oo** **Q** = **oo**

Part 26 Haa-Meem

٢٦ - احم

Chapter 46 Al Ah-qaaif

٢٦ - الاحقاف

SOO-RA-TUL-AH-QAAF

MAK-KEEY-YAH

Aa-yaa-tu-haa 35

Ru-ku-'aa-tu-haa 4

Bis-mil-laa-hir-rah-
maa-nir-ra-heem.

RU-KOO' 1

1. Haa-Meem.

2. Tan-zee-lul-ki-laa-bi
mil-nal-laa-hil-'a-zee-zil-
ha-keem.3. Maa kha-laq-nas-sa-maa-
waa-tiwal-ar-da wa maa
bai-na-hu-maail-laa bil-haq-qi wa a-ja-
lim-mu-sam-maa.Wal-la-zee-na ka-fa-roo
'am-maa un-zi-roo
mu'-ri-doon4. Qul a-ra-ai-tum maa tad-
'oo-na min doo-nil-laa-hia-roo-nee maa zaa kha-la
goo mi-nal-ar-di

Revealed at Makkah

VERSES 35

SECTIONS 4

In the name of Allah,
the All-Compassionate,
the Most Merciful.

SECTION 1

1. Haa-Meem.

2. The revelation of the Book is
from Allah, the Mighty,
the Wise.

3. We did not create the heavens

and the earth and what is in
between them,except with the Truth and for
an appointed term;and those who disbelieve
are turning away from what
they were warned.4. Say (O Prophet): Do you
realise what you call upon
besides Allah?Show me what they have
created in the earth.

سورة الاحقاف

بسم الله الرحمن الرحيم
 (The name of Allah, the Most Gracious, the Most Merciful.)

بسم الله الرحمن الرحيم
 (The name of Allah, the Most Gracious, the Most Merciful.)

ركوع ١

احم
 (The name of Allah, the Most Gracious, the Most Merciful.)

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ
 (The revelation of the Book is from Allah, the Mighty, the Wise.)

مَا خَلَقْنَا السَّمَوَاتِ

وَالْأَرْضَ وَمَا بَيْنَهُمَا

إِلَّا بِالْحَقِّ وَآجَلٍ مُّسَمًّى

وَالَّذِينَ كَفَرُوا عَمَّا أُنْذِرُوا مُّعْرِضُونَ

قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ

لَوْ فِي مَا دَخَلْتُمُ الْأَرْضَ

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Phone: 5684325.

Editor, M. M. Ansari,
Published by Syed Irshad Ali,
Printed at:

MATBA DARUT TASNIF,
Iqbal Mansion, Shahrah-e-Liaquat
Saddar, Karachi 74400 (Pakistan)
Phone: 5686997.

who found themselves worse off under the Latin rules than under the Turks. Nevertheless, the Muslims lost Jerusalem after 461 years, and for 88 (lunar 91) years until Salahuddin rose to conquer it again.

SECOND CRUSADE: To keep continuity of the historical background, we may as well mention *en-passant* the Second Crusade (1147-49), launched by Louis VIII of France and Emperor Conrad III. At that time, Jerusalem had already been with the Franks for forty-eight years. Damascus was their goal this time, in order to cut off the Muslims of Egypt and Africa from their brethren in faith in northern Syria and the east. The barons of Jerusalem coveted the fertile lands that owed allegiance to Damascus. To the crusaders, Damascus was a city hallowed in the Holy Writ.

The occasion provided for an impressive gathering of nobles and kings in Jerusalem. Steven Runciman describes. "King Conrad had landed at Acre with his chief princes in the middle of April (1148) and had been given a cordial and honourable reception at Jerusalem by Queen Melisende and her son. Similar honours were paid to King Louis on his entry into the Holy Land a month later. Never had Jerusalem seen so brilliant an assembly of knights and ladies."

The crusaders did besiege Damascus, but in vain. The contemporary historian Sibt ibn al-Jauzi describes this scene "The Franks had with them a great Priest with a long beard, whose teachings they obeyed. On tenth day of their siege of Damascus he mounted his ass, hung a cross round his neck, took two more in his hand and hung another round the ass's neck. He had the Testaments and the crosses and the Holy Scriptures set before him

and assembled the army in his presence; the only ones to remain behind were those guarding the tents. Then he said: 'The Messiah has promised me that today I shall wipe out this city'. At this moment the Muslims opened the city gates and in the name of Islam charged as one man into the face of death." Ibn Jauzi describes the scene at Damascus thus: "The whole population men, women and children assembled in the Great Mosque. The Holy Qur'an was displayed, and the people sprinkled their heads with ashes and wept tears of supplication. And Allah heard their prayer."

The fiasco is commented upon as follows by Runciman "No medieval enterprise started with more splendid hopes. Planned by the Pope preached and inspired by the golden eloquence of Saint Bernard, and led by the two chief potentates of western Europe, it had promised so much for the glory and salvation of Christendom. But when it reached its ignominious end in the weary retreat from Damascus, all that it had achieved had been to embitter the relations between the western Christians and the Bizantines almost to breaking point, to sow suspicions between the newly-come Crusaders and the Franks resident in the East, to separate the western Frankish princes from each other, to draw the Muslims closer together, and to do deadly damage to the reputation of the Franks for military prowess." However Jerusalem was still forty years away from the Muslim reach.

In the next part we shall describe Salahuddin's passion for Jerusalem and some of the events preceding his final victory at al-Quds.

(to be Continued)

EXCERPTS FROM PROPHET'S SERMON AT TABUK

- The code of the highest truth is the Book of Allah.
- The thing that is most reliable is to profess righteousness.
- The best of all the disciples are the disciples of Abraham ('*alaihis salaam*').
- Of all the traditional practices, the best is the Tradition of Muhammad (*Sallallahu 'alaihi wa sallam*).
- Remembrance of Allah has superiority over all other forms of remembrance.
- Of all the narrations, the best is the narration of Glorious Qur'an.
- The best deeds are the deeds based on the resolution (of Faith)
- The worst deeds are the deeds of (vicious) innovations.
- The best guidance is that of the Apostles of Allah.
- The best death is the death of those who are martyred (that is killed in the cause of Allah).
- The worst blindness is that error into which a person relapses after having received the right guidance.
- The best actions are those that bring (righteous) gain.
- The best path is that (right path) which is easy to follow.

UMAR'S HOUR OF TRIUMPH: Runciman sums up as follows the take-over of Jerusalem by Hazrat Umar, the Second Caliph:

"On a February day in the year A.D. 638 (sic) the Caliph Umar entered Jerusalem, riding upon a white camel. He was dressed in worn, filthy robes and the army that followed him was rough and unkempt; but its discipline was perfect. At his side was Patriarch Sophronius, as chief magistrate of the surrendered city. Umar rode straight to the site of the Temple (Haikal) of Solomon, whence his friend (Prophet) Muhammad had ascended into Heaven. Watching him stand there, the Patriarch remembered the words of Christ and murmured through his tears: 'Behold the abomination of desolation, spoken of by Daniel the Prophet.

"Next the Caliph asked to see the shrines of the Christians. The Patriarch took him to the Church of the Holy Sepulcher and showed him all that was there. While they were in the church the hour for Muslim prayer approached. The Caliph asked where he could spread out his prayer-rug. Sophronius begged him to stay where he was; but Umar went outside to the porch. for fear he said, lest his zealous followers might claim for Islam the place wherein he had prayed. And so indeed it was. The porch was taken over by the Muslims, but the church remained, as it had been, the holiest sanctuary of Christendom.

"This was according to the terms of the city's surrender. The Prophet himself had ordained that, while the heathen should be offered the choice of conversion or death, the People of the Book, the Christians and the Jews, with whom by courtesy he included the Zoroastrians,

should be allowed to retain their places of worship and to use them without hindrance, but they might not add to their number, nor might they carry arms nor ride on horseback; and they must pay a special capitation tax, known as the *jizya*. Sophronius cannot have hoped for better terms when he rode out on his ass under safe conduct to meet the Caliph on the Mount of Olives, refusing to hand over his city to anyone of lesser authority. Jerusalem had been beleaguered for over a year; and the Arabs, inexperienced in siege-warfare and ill-equipped for it, were powerless against the newly repaired fortifications. But within the city provision had run low; and there was no longer any hope of relief. The countryside was in the hands of the Arabs, and one by one the towns of Syria and Palestine had fallen to them. There was no Christian army left nearer than Egypt, except for the garrison holding out at Caesarea on the coast, protected by the imperial navy. All that Sophronius could obtain from the conqueror in addition to the usual terms was that the imperial officials in the city might retire in safety with their families and their portable possessions to the cost of Caesarea".

Other details indicate that Hazrat Umar performed the six-hundred miles journey to Jerusalem with only one attendant, he was mounted on a camel, and a bag of barley, another of dates, a waterskin and a wooden platter were the provision for this long and tiresome journey. When he reached the city, he was walking on foot and the attendant was riding the camel, for they mounted the animal by turn and it was the attendant's turn when the city was reached.

Such was the grace and dignity with which Jerusalem was taken

over by the Muslims under terms which showed all reasonable consideration to let the vanquished have the freedom of their conscience and worship.

THE CRUSADES: In course of time Christendom launched what they called their holy wars, or the Crusades. Crusades were undertaken for two centuries (1096-1291) to recover the Holy Land from the Muslims. The motives that prompted to wage these wars included religious zeal, the territorial ambitions of feudal princes, and the desire of the Italian cities to secure trading bases.

FIRST CRUSADE: The year 1097 saw the First Crusade comprising an organised people's army of Christians assembled to take back Jerusalem from Muslims. They came by diverse routes from France, Normandy, Flanders, England, Southern Italy and Sicily. Normans formed their brain trust and the care of their might. They crossed the Bosphorus and captured Nicace, but Alexius snatched it away from them before they could plunder it. Then they followed more or less the same route that was taken by Alexander the Great, through the Cilician Gates, leaving the Turks in Konya unconquered, past the battlefield of the Issus, and thence to Antioch, which they could take after one year's siege. All larger part of the crusaders stayed back in Antioch. Only a small force under command to Godfrey of Bouillon marched on to Jerusalem. After a month's siege, the city fell. The accompanying colossal bloodshed will be described at a later stage.

The authority of the Patriarch of Jerusalem was at once seized upon by the Latin clergy with the utmost expedition, to the utter dismay, disillusionment, and disappointment of the Orthodox Christians.

SALAHUDDIN AYYUBI

II

Before we proceed further with Salahuddin's story, it seems necessary to restate briefly the status of Jerusalem (Aurashalim, the Holy House (al-Baitul Muqaddas), House

Creator and Sustainer and deviating from the ordained golden mean. A glance on the state of affairs in the newly rich Muslim countries will lead us to the same conclusion. Some of these countries which in the early decades of the present century had been very poor were suddenly granted by Allah with unimaginable wealth. While their governments are financially supporting many good causes and useful institutions in other countries, particularly needy Muslim countries, it fills one's heart with fear of Allah to see how some members of their affluent classes are ungratefully squandering their easy-earned wealth. No doubt Allah has not forbidden that the affluence He has granted His servants, be reflected in their lives. This should be so as a matter of fact and as an expression of gratitude to our Lord, the Great Benefactor; but not in the manner and to the extent that we see. Such people should heed the warning given in Qur'an Majeed:

"And when We wish to destroy a town We command its affluent people (to obey), but they yet transgress therein, so the sentence becomes justly due against them, and We destroy it utterly. (17:16)

Let us turn to Almighty Allah again and again in true penitence and beg for His forgiveness, for He is the Most Merciful, the Most Forgiving.

—:o:—

of Sanctuary (Baitul Maqdis), the Farthest Mosque (al-Masjidul Aqsa), and the Rock (al-Sakhrah).

Jerusalem used to be Qibla, the direction to which Muslims turned in prayer, in the early years of Islam until by a Divine decree it was changed to Holy Ka'bah at Makkah in the second year after the Migration of the Holy Prophet (Sallallahu 'alaihi wa sallam) to Madinah.

Masjidul Aqsa is associated with the Celestial Ascension (Mi'raj) of the Holy Prophet. Quran Majeed, in this context, says:

Glory be to Him who carried His servant
by night from the Sacred Mosque (Masjidul-Haram)
to the Distant Mosque (Masjidul-Aqsa) the environs
of which We have blessed,
so that We may show him
some of our signs.

Surely it is He who is All-Hearing, All-Seeing (17:1)

On that occasion, the Holy Prophet also led in the Farthest Mosque congregational prayer of the Prophets, (peace be upon them)

There also are several traditions of the Holy Prophet to indicate the antiquity and holiness of Jerusalem. Abu Zarr Ghifari (Rafz Allahu 'anhu) reported I asked, O Messenger of Allah (Sallallahu 'alaihi wa sallam)! Which mosque was first built on the earth? He said the Sacred Mosque I asked: Then what next? He said The Farthest Mosque I asked: How long is there between these two? He said: Forty years. Then he said that the earth is a mosque for you so pray wherever prayer overtakes you. (Agreed/Mishkaat)

The implication is that Allah first founded Holy Ka'bah at Makkah. Qur'an Majeed calls it "The First House appointed for men" (3:96). Afterwards, He founded al-Aqsa in Jerusalem. They were rebuilt on their original foundations discovered by Prophets Abraham and Solomon, respectively.

Anas b. Malik (Razi Allahu 'anhu) reported that the Messenger of Allah (Sallallahu 'alaihi wa sallam) said: Prayer of a man in his house is one prayer, and his prayer in the mosque of the tribes is prayer by twenty five times, and his prayer in the congregational mosque is prayer by five hundred times, and his prayer in the Farthest Mosque is prayer by fifty thousand times, and his prayer in the Mosque of mine is prayer by fifty thousand times, and his prayer in the Sacred Mosque is prayer by one hundred thousand times. (Ibn Majah). This tradition grades the sacred status of the Holy Ka'bah Bait al-Muqaddas, and Prophet's Mosque at Madinah.

MUSLIM'S CONQUEST OF JERUSALEM. After the conclusion of the Battle of Yarmuk (Hieromax), the army of the Muslims marched into the territory of Palestine and Jordan. There they closely besieged the city of Jerusalem. At last Muslims succeeded in taking over the city which they venerated for the reasons explained above. This take-over was full of grace and magnanimity and speaks volumes of the greatness of Hazrat Umar (Razi Allahu 'anhu) and his simplicity, sagacity, sense of justice, and kindness to the vanquished.

We are deliberately leaving out the Muslim sources of this story as they might be construed as exaggerated. Instead, we are purposely drawing on the History of the Crusades by Steven Runciman.

land: for Allah loves not those who do mischief'.

He said: 'this has been given to me because of a certain knowledge which I have.' Did he not know that Allah had destroyed before him (whole) generations which were superior to him in strength and greater in the amount (of riches) they had collected? But the wicked are not called (immediately) to account for their sins.

So he went forth among his people in the (pride of his wordly) glitter, said those whose aim is the life of the world: 'Oh! that we had the like of what Qaroon has got! For he is truly the lord of mighty good fortune!'

But those who had been granted (true) knowledge said 'Alas for you! The reward of Allah (in the Hereafter) is best for those who believe and work righteousness, but this none shall attain save those who steadfastly persevere (in good)'.

Then We caused the earth to swallow up him and his house and he had not (the least little) party to help him against Allah, nor could he defend himself.

"And those who had longed for his place the day before began to say. Ah, Allah enlarges and straitens the provision for whomsoever He wills of His servants. Had Allah not been Gracious to us, He would have caused it (the earth) to swallow us. Woe to them; the unbelievers never succeed". (28:82)

ISRAAF AND TABDHEER

In the context of extravagance, Qur'an Majeed has used two words: Israaf and Tabdheer, Israaf literally means exceeding the limit. Commentators of the Holy Book explain that in the matter of spending it means exceeding the limit of expenditure beyond satisfying one's legitimate

needs. We have been ordained thus:

"...Eat and drink: but do not spend wastefully". (7:31)

In the last Ru-koo' of Surah Furqaan are described some qualities of "Ibnadur Rahman" (meaning Servants of the Most Kind Allah). Among such servants are included:

"And those who, when they spend, are neither prodigal nor miserly but there is a just mean between the two (which they adopt)." (25:67)

The word Tabdheer has also been used in Qur'an Majeed for extravagance, squandering of wealth, being spend-thrift. While Israaf is wasteful expenditure on necessities, Tabdheer means squandering money on uncalled for and unnecessary items. This includes expenditure for the satisfaction of mere self-pride as well as on items of an evil nature, such as bribe, drinking, gambling, illegitimate sexual gratification. In Surah Bani Israeel, Allah commands us thus

"And give to the kinsman his due and (to) the needy and the wayfarer, and squander not (your wealth). (17:26)

"Surely, the squanderers brother of the devils, and the devil is ungrateful to his Lord. (17:27)

It will be observed from these Aayaat that in the first place we are ordained to provide material or financial help to our deserving and needy relations and others in need and the wayfarers. Expenditure on them is right and commendable. Secondly, we are forbidden to squander our wealth (on unnecessary items and evil deeds).

GOLDEN MEAN

Personal wealth being one of the bounties of Allah, we are expected to treat it as a sacred trust and spend it in the way He has directed

us to follow. We will be accountable for this too on the Day of Judgement.

In the light of the Qur'anic injunctions referred to above, all Muslims should individually and collectively try to make a self-appraisal to find out if we are following the right path in the matter of earning and spending wealth. In all bounties that Almighty Allah bestows on us in His Mercy, there is a share for those who in today's parlance are described as "havenots". As Muslims, we must be mindful of their needs and keep in view the handicaps they suffer from and try to help them in whatever way we can. Besides Zakat which is obligatory on Muslims possessing surplus wealth beyond a prescribed minimum, we are required to spend in the way of Allah whatever is over and above our own and our family's needs. Aayaat 219 of the second Surah (Al-Baqarah) contains a clear injunction about this:

"...And they ask you what they should expend; say. "What is beyond your needs...". (2:219)

But as in all other matters, so also in spending wealth, the golden mean has to be observed. This is clear from Aayaat 29 of Surah Bani Israeel).

And make not your hand chained to your neck, nor open it to the utmost, lest you should sit down blamed, exhausted" (17:29)

FEAR THE PUNISHMENT

In our individual lives, examples of excesses and extravagance in spending and squandering of money are too obvious to be pointed out. If we take stock of our social customs and ceremonies from birth to death, we will realize how blatantly we are violating the Commandments of our

AL-QUR'AN

ECONOMIC WAY OF SPENDING

Islam provides guidance on all aspects of man's life, spiritual and material; individual and social. His economic activity forms a greater part of his daily life, for it is directed to the satisfaction of his and his family's primary physical needs namely, food, clothing and shelter.

Islam recognizes as legitimate all professions that do not violate the rights of other human beings, that deal in things or commodities or physical and mental labour described as Halaal and that are carried on in accordance with the prescribed ethical principles and practices of Islam.

Depending on their own capabilities and the socio-economic environment in which they live, the results of human economic effort differ from man to man and from country to country. Thus, while some men earn just enough to make both ends meet or even less, some others are left with much which is over and above their needs. They are the ones who possess what may be described as surplus "wealth".

STINGY AND SPENDTHRIFT

It is these affluent people who either accumulate (hoard) such wealth without seeking to find out how best to use it, or "invest" it in well-established business run by different companies with a view only to multiplying it for its own sake, or spending it in a manner which is neither rational nor moral. The former kind are the stingy, miserly people who count every penny to hoard it and whose economic effort is directed only towards piling up wealth. They love wealth for the sake of wealth, for the warmth it imparts to their blood, for the

(false) sense of pride which gives them the feeling of being above and different from hundreds of thousands of other men, for the power and influence it provides them. Such men would think a hundred times before parting with few pennies which could enable a starving man to buy a loaf of bread. The hearts of these people lack the light of faith in their Creator and Sustainer; they are ungrateful to Him. Since they lack these qualities, they wither away and fall like a dead leaf by a single stroke of adversity. In the Hereafter too, their lot will not be enviable.

On the other extreme are people who spend their surplus wealth on pursuits which are eventually harmful not only to themselves and their dependants but also to the society as a whole. Their wealth is not hard-earned or legitimately earned. It comes to them either as inheritance, or through usury, corrupt and unethical means like bribery, extortion, theft, dacoity and immoral trade and business practices. They spend it as lavishly as easily they earn. The channels of their spending are high-living, gambling, drinking, illicit sexual activities, offering of big bribes to get more material benefits, and things like these. Such people too are far from Faith. What they they do is in clear violation of the Guidance so mercifully provided by the Creator. They too have to suffer for their deeds in this world and the Hereafter.

PILERS OF WEALTH

Almighty Allah, the Most Generous, Who has created us, has also placed at our disposal all the means

of earning our livelihood in the light of the ethical principles prescribed by Him. All the "treasures" of the earth are for the benefit of mankind. We are expected to make the best use of them for our individual as well as common good, so that none is left without the basic necessities of life. Qur'an Majid strongly condemns those who hoard wealth only for the love of it, to swell their ego, to get a false sense of superiority over their fellow human beings. In the 104th Surah, Al Humazah, those who pile up wealth and lay it by are condemned along with scandal-mongers and back-biters. The description in its Aayaat 2-9 of the pilers of wealth and the punishment awaiting them makes one tremble with fear:

" . . . And what will explain to you that which Breaks to Pieces? "Hutamah" (It is) the Fire of (the Wrath of) Allah kindled (to a blaze), that which does mount (right) to the Hearts. It shall be made into a vault over them, in columns outstretched " (104: 3-9)

In Surah Al-Qaas (28th) the vivid story of one Qaroon, probably the wealthiest man of his day, is an eye-opener for the proud and stingy men of wealth who forget their Creator and the Day of Judgement.

" . . . Qaroon was doubtless of the people of Moses; but he acted insolently towards them: such were the treasures We had bestowed on him that their very keys would have been a burden to a body of strong men. Behold! his people said to him: 'exult not, for Allah loves not those who exult (in riches), but seek with the (wealth) which Allah has bestowed on you, the Home of the Hereafter, nor forget your portion in this world but do good, as Allah has been good to you, and seek not (occasion for) mischief in the

plained, "The original message of all the older religions was overlordship of the One and Only God, but the subsequent generations went astray from the right path owing, chiefly, to three causes. The first of these was personification and portrayal of God; the second deification of Divine attributes into separate deities; and the third, the failure of man, so often, to comprehend the multiformity of Divine acts and manifestations."

Qur'an Majeed itself says in this context:

"...So among them was some whom Allah guided, and among them was some other on whom error fell due..." (16:36).

Let us now address ourselves directly to the Islamic concept of the station of Prophet *vis-a-vis* God. In the context of revelation, there are involved three distinct entities: Almighty God, Chosen Prophet, and Holy Gabriel. The divine *modus operandi* was that God sent the revelation to the Prophet through Gabriel.

God is One and Only; He is Self-sufficing; He is dependent on none but is besought of all; He neither begets anybody nor is He Himself begotten; He is Unique; there is none like Him God has a being, the Supreme Being He has many attributes, or beautiful names, such as, the Merciful, Creator, Knower, Forgiving, Eternal, First, Last, Repairer, Powerful, Independent, Guide, etc., Qur'an Majeed proclaims:

"And Allah's are the Most Excellent names..." (7:180)

Those who did not care to take true guidance tended to personify God's different attributes into a multiplicity of independent deities, one for each trait. Islam clearly and finally declared that God's Being and His Names are a single entity

without any parallel or partner to share. Qur'an Majeed says:

"....There is nothing like Him...." (42:11).

And that, as the Prophet was asked to declare:

"Say He is God, the One and Only; God, the Eternal, Absolute; He begets not, nor is He begotten; and there is none like unto Him." (112:1-4).

It can, therefore, be concluded that God neither mingles with any of His creation, nor allows any of His creatures to enter into His Self. In other words, the concept of Avatara, or incarnation, is repugnant to the concept of Oneness of God and contrary to the spirit of Islam, as vehemently advocated by Qur'an Majeed.

Qur'an Majeed sets aside the concept of dualism and trinity with regard to Godhead. It says.

"And Allah said. Do not take two gods. Indeed He is only one God...." (16:51)

"The Messiah, son of Mary, was nothing else but a Messenger . ." (5:75)

"Indeed they became unbelievers who said Surely Allah is third one of the three (gods). While there is no god but the One God" (5:73)

Before we come more specifically to the station of the Prophet, we might as well explain the position of Gabriel. He is the angelic being whom God assigned the duty of carrying the Revelation to the Prophet. He was only the medium, not a part of either Divinity or of Prophethood. Nor is he himself the originator or initiator in any wise. Qur'an Majeed explains in clear-cut terms his status, as follows:

"So to those who are hostile to Gabriel (that their hostility is without reason), for indeed he has only brought it (the Qur'an)

to your heart by Allah's Command" (2:97)

This should not leave any doubt about the status of Gabriel as only the medium. Qur'an Majeed warns:

"He would never bid you to take the angels and the Prophets as gods...." (3:80)

Ruh-ul-amin, or the Spirit of Faith and Truth, is the epithet of Gabriel who used to come with the revelation to the Messenger of God.. Qur'an Majeed testifies:

"And surely, this (Qur'an) is a revelation from the Lord of the worlds.

The trusted spirit has brought it down. Upon your heart, so that you may be among the warners" (26: 192-194)

It is abundantly clear, therefore, that Archangel Gabriel is neither a part of Divinity nor of Prophethood as is implied in the Christian concept of Trinity God the Father, God the Son, and God the Holy Ghost, proclaiming one in three and three in one by way of incarnation. Again, Qur'an Majeed makes clear while explaining the process of Divine Revelation.

"And it is not for a human being that Allah should speak to him, except by Revelation or from behind a veil or that He sends a messenger (angel), then he (the angel) reveals by His leave that which He Wills. Surely, He is Sublime, wise" (42:51)

In the next part we shall deal at greater length with the station or position of prophets.

AL-HADIS. Hazrat Ayesha (Raz: Allahu 'anha) has reported that Allah's Messenger (Sallallahu 'alaihi wa sallam) used to say, "He who strives on behalf of a widow and a poor person is like one who strives in Allah's path." (Bukhari, Muslim)



In the name of Allah, the All-Compassionate, the Most-Merciful

Oneness of God and Station of the Prophet

In his otherwise fascinating treatise — *What is Sufism?* — Martin Lings (Abu Bakr Siraj) says, "The Islamic doctrine of the Rasul (Messenger of God) is ultimately the same as the Hindu doctrine of the Avatara, the immediate difference being that the term Avatara means 'descent', that is, of the Divinity, whereas the Rasul is defined either as an Archangel or as a human incarnation of the Spirit." On the face of it, this is an innocent statement but, in fact, it has a wider and deeper implication for any seeker after Truth, or Islam, as we shall presently see.

What is Avatara? It is a Sanskrit word meaning "an incarnation on earth of a divine Being". The concept of Avatara is primarily associated with Hinduism. It conceives God in several aspects. It varies, depending on the seeming demand of a given situation. To elaborate, God is called Brahma when viewed as the Creator, Vishnu as the Preserver, and Shiva as the Destroyer. This amounts to trisection of Unity of God.

Somewhat similar is the Christian doctrine of Incarnation. It holds that God assumed a human body in Jesus Christ, peace be upon him. It asserts that Christ was a God-Man, fully God and fully man at one and the same time. In fact the people concerned accepted his divinity so fast and so completely that his humanity was practically lost sight of, so much so that in their belief of Jesus' crucifixion their assertion is that God in the form of Jesus gave His own life

on the Cross. Briefly speaking, the whole thing developed into the crucial concept of the Trinity — God the Father, God the Son, and God the Holy Ghost. In the final synthesis, they integrate these three traits of Godhead into the single entity of Jesus Christ. Paradoxically, they nevertheless claim that "they worship one God in Trinity, and Trinity in Unity, neither confounding the Persons nor dividing the Substance." Under Trinity, the Godhead is so completely compounded by its three ingredient entities that the individual components possess a common single nature and the whole divine essence is fully shared by each. Be that as it may, little closer look leaves no doubt that this laboured argument is designed to give Trinity a semblance of monotheism that in fact was the true base of Jesus' teachings.

The existence of virtue and vice and prevalence of good and bad in human society was a cause of man's bewilderment in the context of named one god for everything good. Heavy past, Zoroaster is said to have offered a solution by propounding the principle of Divine dualism. He named one god for everything good and righteous, and another one for things bad and evil. To the former he gave the name of Ahura Mazda, or Ormuzd. The latter spirit he called Angra Mainyu, or Ahriman. This dualistic religious system perpetuated the conflict between virtue and vice, good and bad, light and darkness.

Then immediately before the advent of Islam, there were three

principal idols of pagan Arab idolatry, namely, the goddesses Lat, 'Uzza, and Manat. They all represented God in female form. Qur'an Majid mentions them thus:

"Have you seen Lat and 'Uzza, and another, the third (goddess), Manat? What! For you the male sex, and for Him, the female? Behold, such would be indeed a division most unfair! These are nothing but names which you have devised, —you and your fathers,—for which God has sent down no authority (whatever). They follow nothing but conjecture and, what their own souls desire." (53: 19-23).

Qur'an Majid proclaims as follows in the context of Prophets:

"And for every people there is a messenger (of God)...."

(10: 47)

"And indeed We raised in every nation a messenger.

(with command) Worship Allah and avoid the evil."

(16: 36)

Qur'an Majid clarifies that all the Apostles who came from time to time had a common message to deliver that is:

"And we never sent any Messenger before you without revealing to him that there is no God save Me, so worship Me (alone). (21:25)..

A question arises as to why despite clear and repeated Divine guidance, people were attracted to the worship of non-God. For an answer, we may draw on Allama Syed Sulaiman Nadvi who has ex-

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On the 7th & 22nd of every month

VOL. 41

JAMADI-UL-UKHRA 26 1413 A.H

DECEMBER 22, 1992

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بَلِّغْ الْعِلْمَ بِكَامَالِهِ كَشَفِ الْإِجْفِ بِجَمَالِهِ

حَسَنَتْ جَبِينُ خِصَالِهِ صَلَّوْا عَلَيْهِ وَآلِهِ

أَقَمْتُمْ عَلَى سَيِّدِنَا مُحَمَّدٍ آلِهِ دَعْوَتِهِمْ قَدْ دَعَوْا عَنْ مَقْلُومٍ كَفْ

الدعاء روح العبادة

بقلم : عبد المنصف محمود عبد الفتاح — عضو لجنة الفتوى بالأزهر

واستبرقها ونحوها من ذلك، وأعوذ بك من النار وسلاسلها وأغلانها !! فقال : لقد سألت الله خيرا كثيرا ، وتعوذت به من شر كثير ، ولما سمعت رسول الله ﷺ يقول : إنه سيكون قوم : معتدون في الدعاء . وقرأ هذه الآية : أدعوا ربكم تضرعا وخيفة إنه لا يحب المعتدين ، وإن يحسبك أن تقول : اللهم إني أسألك الجنة ، وما قرب إليها : من قول أو عمل ، وأعوذ بك من النار وما قرب من إليها من قول أو عمل . . . ومن الإعتداء : أن يطلب الداعي : ما لا يستحقه ، أو ما لا يصلح هو له : كن يطلب منزلة عالية في الجنة : مساوية لمنزلة الأنبياء والمرسلين .

ثم إن الداعي : إن كان مصرا على كبيرة ، سواء أكان عالما بها أم جاهلا ، لا يستجاب له ، لأنه معتد ، وقد أخبر الله تعالى : أنه لا يحب المعتدين ، فكيف يستجاب لهم !!؟ قيل لأبراهيم بن أدهم : ما بالناس ندمو : فلا يستجاب لنا؟ قال : لأنكم عرفتم الله تعالى : فلم تطيعوه !! وعرفتم الرسول ﷺ : فلم تتبعوا سنته !! وعرفتم القرآن : فلم تعملوا به !! ، وأكنتم نعم الله تعالى : فلم تزدوا شكرها !! وعرفتم الجنة : فلم تطلبوها !! وعرفتم النار : فلم تهربوا منها !! ، وعرفتم الشيطان : فلم تحاربوه وراقتموه !! ، وعرفتم الموت : فلم تستعدوا له !! ودفنتم الأموات : فلم

قال الله تعالى : وإذا سألك عبادي غنى فإني قريب أجيب دعوة الداع إذا دعاد فليستجيبوا لي وليؤمنوا بي لعلهم يرشدون (البقرة ١٨٦)

الدعاء : هو الطلب على سبيل التضرع . وهو من العبادة ، ورأس الطاعة . وعماد الدين . ونور الإيمان واليقين . وسلاح المؤمن . وعدة المسلم وسلم القرب إلى حضرة الرب . باب الوصول . ودليل القبول . يفرج الكرب ، ويحوي الذنوب . ويهدي إلى علام العيوب . يرد البلاء . ويخفف القضاء ، وبه ومع الأخذ بالأسباب . . . نتصر على الأعداء . .

لهذا كله : دعانا الله تعالى : إلى الدعاء ، ورغبنا فيه ، وأمرنا به ، وسماه عبادة ، ووعد تفضلا منه وكرما : أن يستجيب لمن دعاه ، عن النعمان بن بشير رضى الله عنه قال : قال رسول الله ﷺ : إن الدعاء هو العبادة ” ثم قرأ “ . . (ادعوني أستجب لكم إن الذين يستكبرون عن عبادتي سيدخلون جهنم داخرين) (رواه أحد أصحاب السنن) .. وقال جل شأنه : أدعوا ربكم تضرعا وخفية إنه لا يحب المعتدين ” ولا تفسدوا في الأرض بعد إصلاحها وأدعوه خوفا وطما إن رحمة الله قريب من المحسنين (الأعراف ٥٦-٥٥) “ ادعوا ربكم تذللا واستكانة وخيفة ، روى أن سعدا : سمع أبنائه يدعوه وهو يقول : اللهم إني أسألك الجنة ونعيمها

في قوله تعالى: بل إياه تدعون فيكشف ما تدعون إليه إن شاء: (الأنعام ٤١) فهذه الآية: مقيدة للآيتين السابقتين: ادعوني استجب لكم وقوله: أجب دعوة الداع إذا دعان على إضمار إن شئت وما يدل على أن الإجابة تنوع: حديث مناجاة سيدنا موسى عليه السلام، ففيه يقول الله تعالى: إن دعوني: استجب لهم، فلما أن يروه عاجلا، ولما أن أسرف عنهم سوءا، ولما أن أدخره لهم في الآخرة.

نفع الدعاء:

وعلم الإجابة بالمرة: لا يتأني نفع الدعاء، فإن المطلوب وإن لم يحصل هو أو غيره، إلا أن الله تعالى ييب الداعي المسلم، وهذا لا شك نفع عظيم له.

وقد زعم السلف والخلف: على أن الدعاء ينفع في القضاء المعلق، والقضاء المبرم. . . أما نفعه في القضاء المعلق، فإن الاستحالة في رفع ما علق رفعه على الدعاء، ولا في زول ما علق نزوله على الدعاء، عن عائشة رضي الله عنها قالت: قال رسول الله ﷺ لا يغني حذر من قدر، والدعاء: ينفع مما نزل وما لم ينزل، وإن البلاء لينزل: فينقله الدعاء: فيعتلجان إلى يوم القيامة (رواه الحاكم) أي يتصارعان ويتدافعان. . . وأما نفعه في القضاء المبرم: فإن الدعاء وإن لم يرفعه، إلا أنه يكون سببا في الثواب، أو في إزال الله لطمه بالداعي: عند زول القضاء المبرم..

فينبغي للمؤمن: أن يجتهد في الدعاء، ويكون على رجاء من الإجابة، ولا يقنط من رحمة الله، لأنه يدعو كريما، لا تنفذ خزائنه، جاء في حديث أبي ذر الغفاري رضي الله عن النبي ﷺ فيما يرويه عن ربه عز وجل أنه قال: يا عبادي لو أن أولكم وآخركم وانكم وجنكم قاموا في صعيد واحد فسألوني فأعطيت كل واحد مسألة: ما نقص ذلك مما عندي: إلا كما ينقص الخيط إذا أدخل البحر (رواه مسلم).

تجربوا!!، وتركتم محبوبكم، واشتغلتم بمحباب للناس!!

وقد حث النبي ﷺ: أمته على الإكثار من الدعاء، والإلحاح على الله تعالى به، فقال: إن الله يحب الملحين في الدعاء فمن وفق إلى هذا المقام: نال المني، وفاز بالمرام، وإذا أحب الله عبدا: استعمله في الدعاء، لسمع منه النداء، ورزق الخشية والتضرع والبكاء، ليزيد له في الحب والعطاء، عن ابن عمر رضي الله عنهما عن النبي ﷺ قال: من فتح له (باب) في الدعاء: فتحت له أبواب الإجابة فالحمد لله تعالى لا ينبغي دعاء داع، ولا يشغله عنه شيء، عن سلمان الفارسي رضي الله عنه قال: إن الله تعالى: حي كريم: يستحي إذا رفع الرجل يديه: أن يردهما صفرا خائيتين (رواه أحمد وأبو داود والترمذي وابن ماجه) وعن أبي سعيد الخدري رضي الله عن النبي ﷺ قال: ما من مسلم يدعو الله عز وجل بدعوة، ليس فيها إثم، ولا قطيعة رحم: إلا أعطاه الله بها: إحدى ثلاث خصال: إما أن يعجل له دعوته. وإما أن يدخرها له في الآخرة، وإما أن يصرف عنه من سوء مثلها، قالوا إذن تكثر؟ قال: الله أكثر (رواه أحمد) وعن أبي هريرة رضي الله عن النبي ﷺ أنه قال: لا يزال يستجاب للعبد ما لم يدع باثم أو قطيعة رحم، ما لم يستعجل، قيل: يا رسول الله، وما الاستعجال؟ قال يقول: قد دعوت وقد دعوت، فلم أر يستجاب لي، فيستحسر عند ذلك، ويدع الدعاء: (رواه مسلم) وقوله يستحسر: أي ينقطع عن الدعاء، ويعلم، وذلك من باب القنوط، وضعف اليقين. . .

تنوع الإجابة:

ثم إن الإجابة تنوع: فتارة يقع المطلوب عاجلا، وتارة يقع أجملا وتارة يقع غير المطلوب حيث لا مصلحة في المطلوب، وفي غيره وفي مصلحة وتارة لا يقع المطلوب ولا غيره، لأن الله تعالى: لم يشأ ذلك، كما

غافلاً ، أو في انشغال عن الله تعالى أثناء الدعاء ، من عبد الله بن عمرو بن العاص رضي الله عنهما عن النبي ﷺ قال : القلوب أوعية وبعضها أوعى من بعض ، فإن سألت الله أيها الناس : فاسألوه وأنتم موقنون بالإجابة ، فإنه لا يستجيب لعبد دعاء ، عن ظهر قلب غافل : (رواه أحمد) السادس : أن يكون المدعوه : من الأمور الجائزة ، الطلب والفعل شرعا ، كما قال النبي ﷺ : ما لم يدع يأثم أو قطيعة رحم ويدخل في الإثم : كل ما يأثم به الإنسان : من الذنوب ، ويدخل في الرحم : جميع حقوق المسلمين ومظالمهم . .

قال سهل بن عبد الله التستري : شروط الدعاء سبعة : التضرع والخوف ، والرجاء ، والمداومة والخشوع ، والتعميم ، وأكل الحلال . .

وقال ابن عطاء : إن للدعاء : أركاناً وأجنحة وأسباباً وأوقافاً فإن وافق أركانه : قوى ، وإن وافق أجنحته : طار في السماء ، وإن وافق مواقيته : فاز ، وإن وافق أسبابه : أنجح . . . فأركانه : حضور القلب ، والرافة والإستكانة ، والخشوع ، وأجنحته : الهدى والإخلاص ، ومواقيته : الأسحار . وأسبابه : الصلاة على محمد ﷺ . وقيل شرائطه : (البقرة ١٨٦) حضور القلب عند الوحدة (رواه أحمد وأصحاب السنن) وحفظ اللسان مع الخلق (الأعراف ٥٥ - ٥٦) وحفظ العين . عن النظر إلى ما لا يحل (رواه أحمد وأبو داود والترمذي وابن ماجه) وحفظ البطن عن الحرام . .

آداب الدعاء :

من آداب الدعاء : أن يتحرى الأوقات الفاضلة : ك شهر رمضان ، وليلة القدر عن عبد الله بن بريدة : أن عائشة رضي الله عنها قالت : قلت : يا رسول الله : إن وافقت ليلة القدر فما أدعو ؟ قال : قولي : اللهم إنك عفو

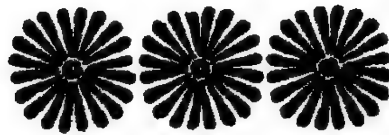
. قال العلماء : لا يقل الداعي : اللهم اعطني ما شئت ، اللهم اغفر لي إن شئت ، اللهم ارحمني إن شئت ، بل يعرى سؤاله ودعائه . عن لفظ المشيئة ، ويسأل الله تعالى سوال من يعمل : أن لا يفعل إلا أن يشاء وأيضا : في قوله إن شئت نوعا من الإستغناء عن عطائه ومغفرته ورحمته ، كقول القائل لأحد من عباد الله : إن شئت أن تعطيني كذا : فافعل ، فإن هذا لا يستعمل : إلا مع الغنى عنه ، وأما المضطر اليه : فإنه يغزم في مسألة : سؤال فقير مضطر إلى ما سأل ، عن أنس بن مالك رضي الله عنه قال : قال رسول الله ﷺ : إذ دعا أحدكم : فليعزم المسألة ، ولا يقولن : اللهم إن شئت فأعطني فإنه : لا مستكره له (رواه الأئمة واللفظ البخاري) .

شروط الدعاء :

للدعاء شروط يمكن تلخيصها فيما يلي : الاول : أكل الحلال ، فقد صح : أبي جريح رضي الله عنه قال لسعد بن أبي وقاص : أطلب مطعمك : تكن مستجاب الدعوة الذي : أن يكون الداعي مجتنباً لأكل الحرام ، عن أبي هريرة رضي الله عنه قال قال رسول الله ﷺ : إن الله تعالى طيب لا يقبل إلا طيباً ، وإن الله أمر المؤمنين بما أمر به المرسلين فقال : يا أيها الرسل كلوا من الطيبات واعملوا صالحاً إلى بما تعملون عليم : (المؤمنون ٥١) . . وقال تعالى . يا أيها الذين آمنوا كلوا من طيبات ما رزقناكم واشكروا لله إن كنتم إياه تعبدون . . (البقرة ١٧٢) . . ثم ذكر الرجل : يطيل السفر أشعث أغبر ، يمد يديه إلى السماء يا رب يا رب ومطعمه حرام ، ومشربه حرام ، وغنى بالحرام مفاتي يستجاب لذلك : (رواه مسلم) . . الثالث : أن يكون الداعي : عالماً بأنه لا قادر على حاجته إلا الله تعالى ، وأن الوسائط في قبضته جل شأنه ، ومسخرة بتسخيره الرابع : أن يدعو وهو موقن بالإجابة . الخامس : ألا يكون قلبه

عبد الله بن عمر : إذا أفطر : دعا أهله وولده ، ودعا . .
وعند نزول المطر ، وعند لقاء الأعداء في ميدان الجهاد قال
الله تعالى : وكأين من نبي قاتل معه ربيون كثير فما وهنوا لما
أصابهم في سبيل الله وما ضحكوا وما استكفوا والله يحب
الصابرين . وما كان قولهم إلا أن قالوا ربنا اغفر لنا فنوبنا
وإسرافنا في أمرنا وثبت أقدامنا وانصرنا على القوم الكافرين
(آل عمران ١٤٦ - ١٤٧) . . ومنها تقديم الوضوء ،
وصلاة ركعتين ، والتوبة واستقبال القبلة ، ورفع الأيدي
إلى السماء ، فقد كان رسول الله ﷺ : يرفع يديه في الاستسقاء ،
حتى يرى بياض إبطيه كما أنه رفع يديه يوم بدر : يدعو
الله مستنصرا على المشركين ، حتى سقط رداؤه عن منكبيه ،
وافتتاح الدعاء : بالحمد لله ، والصلاة والسلام على رسول
الله وجعلها في وسطه وآخره ، فإن لله تعالى : أكرم من
أن يقلص الصلاتين ، ويدع ما بينها ، وقد ورد في الحديث
القدس عن رب العزة يقول يقول الله تعالى من ذا الذي
دعاني : فلم أحبه ، وسألني : فلم أعطه ، واستغفرتني :
فلم أغفر له ، وأنا الغفور الرحيم .

تعب الغفور : فأعف عني : (رواه أحمد) . . وفي الحجة ،
ويوم عاشوراء ويوم الجمعة ، وليلة النصف من شعبان ،
وقت السحر ، والثلاث الأخير من الليل قال رسول الله
ﷺ : إذا كان الثلث الأخير من الليل ، فإن الله ينزل إلى
سماها الدنيا كل ليلة فيقول : هل من مستغفر فأغفر له ؟
هل من تائب فأتوب عليه ؟ هل من مبتلى فأعافيه ؟ هل
من سأل فأعطيه ؟ هل من سترزق فأرزقه ؟ هل من دأب
فأستجيب له ؟ هل من كذا هل من كذا ؟ حتى يطلع
الفجر : (رواه البخاري) . . وعند الأذان والإقامة وأثناء
السجود ، عن أبي هريرة رضي الله عنه : إن رسول الله ﷺ قال :
أقرب ما يكون العبد من ربه وهو ساجد ، فأكثروا الدعاء
(رواه مسلم) وأوقات الاضطراب وحالة السفر والمرض ،
وعند الإفطار قال رسول الله ﷺ : ثلاثة حق على الله :
الأيدي لهم دعوة : الصائم حتى يفطر والمظلوم حتى ينتصر ،
والمسافر حتى يرجع (رواه أحمد والترمذي) . . وعن ابن
عمر رضي الله عنهما قال : سمعت رسول الله ﷺ يقول :
للصائم عند إفطاره دعوة مستجابة (رواه أحمد) . . فكان



وَقَفْنَا لِلَّهِ لِمَا يَحِبُّ وَيَرْتَضِي

عَلَى حَبِيبِكَ خَيْرَ الْخَلْقِ مُحَمَّدٍ
لِكُلِّ هَوٍّ مِنَ الْأَهْوَالِ مُفْتَحِهِ

يَا نَبِيَّ عَلِّ وَسَلِّهِ كَاثِرًا أَبَدًا
كَوْلِ الْحَبِيبِ الَّذِي تَحْتِ شَفَاعَتِهِ

34. Wa yau-ma yu-ra-dut-la-zee-
na ka-fa-roo 'a-lan-naar.

A-lal-sa han-zaa bil-haqq.

Qaa-loo ba-laa wa rab-bi-naa.

Qaa-la fa-zoo-qul-'a-zaa-ba
bi-maa kun-tum tak-fu-roon.

35. Faq-bir ka-maa qa-ba-ra
u-lul-'az-mi mi-nar-ru-su-li

wa laa tas-ta'-jil-la-hum.

Ka-an-na-hum yau-ma ya-
rau-na maa yoo-'a-doo-na

lam yal-ba-goo il-laa saa-'a-
tan-min-na-haar.

Ba-laa-gh.

Fa-hal yuh-la-ku il-lal-
qau-mul-faa-si-qoon.

34. And on the day when those
who disbelieve shall be
exposed to the Fire
(and be asked).

Is this not real?

They will say: Yes, by our
Lord.

He (Allah) will say: Then
taste the punishment for
what you used to disbelieve.

35. So, be patient (O Prophet),
as were patient the stout-
hearted among the Messengers.

and do not seek to hasten for
them (the punishment).

On the day they see what is
promised to them,

(it will seem) as if they did
not remain (on the earth)
but an hour of a day.

(Deliver this) Message.

So shall any but the trans-
gressing peoples perish?

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ

أَلَيْسَ هَذَا بِالْحَقِّ

قَالُوا بَلَىٰ وَرَبِّنَا

قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ

فَاصْبِرْ كَمَا صَبَرْنَا وَلَوْ الْعَزِيزِينَ الرَّسُلِ

وَلَا تَسْتَعْجِلْ لَهُمْ

كَأَنَّهُمْ يَوْمَ رَوْنًا يَوْمَ عَدُونَ

لَوْ يَلْبِثُونَ إِلَّا سَاعَةً مِّنْ نَّهَارٍ

بَلِّغْ

فَهَلْ يُهْلِكُ إِلَّا الْقَوْمَ الْفَاسِقُونَ

46:34

46:35

Manzil 6

منزل ٦

٣٥:٤٦

٣٤:٤٦

ختم هنا بحمد الله سورة ٤٦ - الاحقاف CHAPTER 46 ENDS HERE.

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majed is free from errors of printing

Mohammed Ismail

Muhammed Ismail,

Maulvi Hafiz Qari Al-Khateeb

yah-dee i-lal-haq-qi	which guides towards the Truth	يَهْدِي إِلَى الْحَقِّ
wa i-laa ta-ree-qim-mus-ta-qeen.	and towards a right way.	وَالِى طَرِيقٍ مُسْتَقِيمٍ
31. Yaa-qar-ma-naa a-jes-boo	31. O our people! Respond	يَقُولُوا مِنَّا اٰجِبُوْا
da-i-yal-laa-hi wa aa-mi-noo bi-hee	to (the call of) Allah's summoner and believe in Him,	دَاعِيَ اللّٰهِ وَاٰمِنُوْا بِهٖ
yagh-fir la-kum-min zu-noo-bi-kum	that He may forgive you your sins,	يَغْفِرَ لَكُمْ مِّنْ ذُنُوْبِكُمْ
wa yu-jir-kum-min 'a-zaa-bin a-leem.	and protect you from a painful torment.	وَيُجِرْكُمْ مِّنْ عَذَابِ الْيَوْمِ
32. Wa mal-laa yu-jib daa-i-yal-laa-hi	32. And he, who does not respond to Allah's summoner,	وَمَنْ لَا يُجِيبْ دَاعِيَ اللّٰهِ
fa-lal-sa bi-mu'-il-zin fil-ar-ql	cannot escape from (Allah) in the earth.	فَلَيْسَ يَنْجِيْهِ فِى الْاَرْضِ
wa lai-sa la-hoo min doo-ni-hee au-li-yaa.	and for him there are no friends except Him	وَلَيْسَ لَهٗ مِنْ دُوْنِهِ اَوْلِيَاءُ
U-laa-i-ka fee da-laa-lim-mu-been.	They are in plain error	اُولٰٓئِكَ فِى ضَلٰلٍ مُّبِيْنَةٍ
33. A-wa-lam ya-rau an-nal-laa-hal-la-zee	33. Do they not realise that Allah Who	اَوَلَمْ يَرَوْا اَنَّ اللّٰهَ الَّذِىْ
kha-la-qas-sa-maa-waa-ti wal-ar-da	created the heavens and the earth	خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ
wa lam ya'-ya bi-khal-qi hin-na	and was not wearied with creating them	وَلَمْ يَـُْٔيَ يَخْلُقْهُمْ
bi-qaa-di-rin 'a-laa alny-yuh-yi-yal-mau-taa.	is Capable of giving life to the dead;	يُحْيِىْ عَلَى اَنْ يَّمُتَ الْمَوْتٰى
Ba-laa in-na-hoo 'a-laa kul-li shai-in qa-deer.	Yes, surely He is Omnipotent over all things.	بَلٰ لَقَدْ كُلِّ شَيْءٍ وَقْدَرُوْهُ

RU-KOO' 4

27. *Wa la-qad ah-lak-naa
maa ha-la-kum-mi-
nal-qu-raa*

*wa sa-raf-nal-aa-yaa-ti
la-'al-la-hum yar-ji-'oon.*

28. *Fa-lau-laa na-qa-ra-hu-mul-
la-zee-nat-ta-kha-zoo min
doo-ni-laa-hi qur-baa-naa
aa-li-hah.*

Bal dal-loo 'an-hum.

Wa zaa-li-ka if-ku-hum

wa maa kaa-noo yaf-ta-roon.

29. *Wa iz sa-raf-naa i-lai-ka*

na-fa-rum-mi-nal-jin-ni

yaa-ta-mi-'oo-nal-qur-aan.

*Fa-lam-maa ha-da-roo-hu
qaa-laa an-si-too.*

Fa-lam-maa qu-di-ya

*wal-lau i-laa qau-mi-him-
naa zi-reen.*

30. *Qaa-loo yaa-qau-ma-naa
in-naa sa-mi'-naa ki-taa-ban*

*un-zi-la mim-ba'-di
moo-saa*

*mu-sad-di-qal-li-maa
bal-na ya-dai-hi*

SECTION 4

27. And indeed We have destroyed what existed around you of the townships

and repeated variously the signs that they might return (to guidance).

28. So, why did those whom they had taken as gods besides Allah as a means to approach (to Allah) not help them?

No, they (the false gods) got lost from them;

and this was their falsehood

and that which they used to forge.

29. And when We turned towards you

a company from the Jinn

who listened to the Qur'an;

so when they arrived there they said: Be quiet.

And when it was over,

they turned back to their people as warners (to them).

30. They said: O our people! We have indeed heard a Book

revealed after Moosa (Moses)

confirming what was (revealed) before it,

رُكُوع ٤

وَلَقَدْ أَهْلَكْنَا مَا كُنتُمْ مِنَ الْقُرَى

وَصَرَفْنَا الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٧﴾

فَلَوْلَا نَصْرُ الْمَلَكِ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ
رُبًّا إِنَّا لَنَنظِرُ

بَلْ ضَلُّوا عَنْهُمْ

وَذَلِكَ أَفْكُهُمْ

وَمَا كَانُوا يَفْقَهُونَ ﴿٢٨﴾

وَإِذْ صَرَفْنَا إِلَيْكَ

نَفَرًا مِنَ الْجِنِّ

يَسْتَمِعُونَ الْقُرْآنَ

فَلَمَّا حَضَرُوهُ قَالُوا أَصْغَوْا

فَلَمَّا قَضَى

وَوَلَّى إِلَى قَوْمِهِمْ مُنْذِرِينَ ﴿٢٩﴾

قَالُوا يَقُومُنَا إِنَّا سَمِعْنَا كِتَابًا

أُنْزِلَ مِنْ بَيْنِ يَدَيْهِ

مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ

QURAN MAJEED

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ج=ǧ ح=ḥ ز=z ص=s د=d ط=t ظ=z ع=ʿ (Jerk) ه=h (Jerk)
 Bold Madd Ā=ā ʾ=ʾ ʾ=ʾ Fine Madd Ā=ā ʾ=ʾ ʾ=ʾ

Part 26 Ha-Meem

ح - ٢٦

Chapter 46 Al-Ahqaf

٤٦ - الاحقاف

RU-KOO' 3 (Contd.)

25. *Tu-dam-mi-ru kul-la shai-in-
bi-am-ri rab-bi-haa*

*fa-as-ba-hoo laa ya-rāa il-laa
ma-saa-ki-nu-hum.*

*Ka-zaa-li-ka na-f-zil-qau-mal-
mu-f-ri-meen.*

26. *Wa la-qad mak-kan-naa-hum*

*fee-māa im-mak-kan-na-kum
fee-hi*

*wa ja-'al-naa la-hum sam-
'aww-wa ab-saa-ranw-wa
af-i-da-tan*

*fa-māa agh-naa 'an-hum
sam-'u-hum wa lāa ab-saa-
ru-hum wa lāa af-i-da-tu-hum-
min shai-in*

*iz kaa-noo yaf-ḥa-doo-na
bi-as-ya-til laa-hi*

*wa ḥaa-qa bi-him-maa kaa-
noo bi-hee yas-tah-zoon.*

SECTION 3 (Contd.)

25. Which shall destroy every-
thing by the command of
its Lord.

So, by the morrow nothing
except their dwellings
could be seen.

Thus do We repay the
guilty people.

26 And We had indeed estab-
lished them

in what We have not estab-
lished you,

and We had given them
hearing, and sight and
hearts,

but neither their hearing
and nor their sight and nor
their hearts availed them
in anything,

because they used to deny
Allah's revelations;

and what they used to mock
at recoiled on them.

ركوع ٣ (منع)

تَدْفِرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا

فَأَصْبَحُوا لَا يَرَوْنَ إِلَّا مَسْكِنَهُمْ

كَذَلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ

وَلَقَدْ مَكَّنَّهُمْ

فِيمَا إِن مَكَّنَّاكُمْ فِيهِ

وَجَعَلْنَا لَهُمْ سَمْعًا وَابْصَارًا وَأَفْئِدَةً

فَمَا أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَارُهُمْ وَلَا أَفْئِدَتُهُمْ شَيْئًا

إِذْ كَانُوا يَمْجِدُونَ بِبِلَاقِ اللَّهِ

وَحَاقَ بِهِمْ مَا كَانُوا يَسْتَهْزِئُونَ

al-las ta'-bu-doo il-lal-lah.

In-nee a-khaa-fu 'a-lai-kum
'a-zaa-ba yau-min 'a-zeem.

22. Qaa-loo a-il'-ta-naa li-ta'-fi-
ka-naa 'an aa-li-ha-ti-naa.

Fa'-ti-naa bi-maa ta'-i-du-naa

in kun-ta mi-naa-saa-di-
qeen.

23. Qaa-la in-na-mal-'il-mu
'in-dal-laa-hi

wa u-bal-li-ghu-kum-maa
ur-sil-tu bi-hee

wa laa-kin-nee a-raa-kum
qau-man taj-ha-loon.

24. Fa-lam-maa ra-au-hu
'aa-ri-dam-

mus-taq-bi-la au-di-ya-ti-him

qaa-loo haa-zaa 'aa-ri-dum-
num-ti-ru-naa.

Bat-hu-wa mas-ta'-jal-tum
bih.

Ree-hun fee-haa 'a-zaa-bun
a-teem.

(saying). Worship none but
Allah.

Surely, I fear for you the
torment of a tremendous day.

22. They said: Have you come
to us to turn us away from
our gods?

Then bring down upon us
what you hold out to us,

if you are from among the
truthful

23. He (Hood) said: Surely, the
knowledge (thereof) is
with Allah,

and I convey to you that with
which I have been sent.

but I do see that you are an
ignorant people.

24. So, when they beheld it as a
dense cloud

advancing towards their
valleys,

they said: This is a cloud
bringing us rain.

No, but that is only what
you were hastening for -

a wind wherein is a painful
punishment.

لَا تُشْرِكُوا بِاللَّهِ

إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ

قَالُوا أَجِئْتَنَا إِنَّا فُكِّنَا عَنْ آلِهَتِنَا

فَأَنْتَ لِمَا تَعِدُّنَا

إِنْ كُنْتَ مِنَ الصَّادِقِينَ

قَالَ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ

وَأَنْبِئُكُمْ بِمَا أُرْسِلْتُ بِهِ

وَلَكِنِّي أَرَأَيْتُمْ قَوْمًا جَاهِلُونَ

فَلَمَّا رَأَوْهُ عَارِضًا

مُسْتَقْبِلَ أَوْدِيَّتِهِمْ

قَالُوا هَذَا عَارِضٌ مُسْطَرٌّ نَا

بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ

صَاحِبٌ فِيهَا عَذَابٌ أَلِيمٌ

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammed Jomeil

Muhammad Ismail,

Maulvi Hafiz Qari Al-Khateeb

In-na-hum kaa-noo khaa-si-reen.

19. Wa li-kul-lin da-ra-jaa-tum-min-maa 'a-mi-loo.

Wa li-yu-waf-fi-ya-hum a'-maa-la-hum

wa hum laa yuz-la-moon.

20. Wa yau-ma yu'-ra-dul-la-zee-na ka-ja-run 'a-lan-naar.

Az-hab-tum taiv-yi-haa-ti-kum

fee ha-yaa-ti-ku-mud-dun-yaa was-tan-ta'-tum bi-haa.

Fai-yau-ma tuj-zau-na 'a-zaa-bal-hoo-ni

bi-maa kun-tum tas-tak-bi-roo-na fil-ar-di bi-ghai-ril-haq-qi

wa bi-maa kun-tum taf-su-qoon.

RU-KOO' 3

21. Waz-kur a-khaa 'aad.

Iz an-za-ra qau-ma-hoo bil-uh-qaa-fi

wa qad kha-la-tin-nu-zu-ru min bal-ni ya-dai-hi wa min khal-fi-hee

Surely, they were losers.

19. And, for everyone there are ranks according to what they did,

so that He (Allah) will repay them for their deeds

and they will not be wronged.

20. And on the day when those who disbelieve, shall be exposed to the Fire,

(it shall be said): You squandered your good things

in your worldly life and enjoyed them,

so today you shall be repaid with the punishment of humiliation

because you behaved with arrogance in the earth without any right

and because you transgressed (the limits)

SECTION 3

21. And remember the brother of 'Aad (Hood)

when he warned his people (living) in the wind-carved sand-hills (Ahqaf);

and indeed warners had passed before him and after him

لَا تَنْفَعُكَ اَنْتَ وَآخِرُكُمْ

وَلِكُلٍّ دَرَجَاتٌ بِمَا عَمِلُوا

وَلِيُوفِّيَهُمْ اَعْمَالَهُمْ

وَهُمْ لَا يُظْلَمُونَ

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ

اَذْهَبْتُمْ طَيِّبَاتِكُمْ

فِي حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا

فَالْيَوْمَ تُعْرَضُونَ عَذَابَ الْهُونِ

بِمَا كُنْتُمْ تَسْتَكْبِرُونَ فِي الْاَرْضِ بِغَيْرِ الْحَقِّ

وَبِمَا كُنْتُمْ تَتَّقُونَ

وَكُوع ٣

وَادُّرُّ اَلْاَعْلَامُ

اِذَا نَذَرَ قَوْمٌ بِالْاِحْقَافِ

وَقَدْ خَلَّتِ السُّنُودُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ

- wa in-nee mi-nal-ins-li-
meen.
16. U-lāa-i-kal-la-zee-na na-ta-
qab-ba-lu 'an-haam
ah-sa-na maa 'a-mi-loo
wa na-ta-jaa-wa-zu 'an-saiy-
yi-aa-ti-him
jee as-haa-bil-jan-nah.
Wa'-das-sid-qil-la-zee
kaa-roo yoo-'a-doon.
17. Wal-la-zee qaa-la li-waa-
li-dal-hi uj-jil-la-ku-māa
a-ta-'i-daa-ni-nee an
ukh-ra-ja
wa qad kha-la-til-qu-roo-nu
min qab-lee,
wa hu-maa yas-ta-ghee-saa-
nil-lua-ha wal-la-ka
aa-min.
In-na wa'-dal-laa-hi haqq.
Fa-ya-qoo-lu maa haa-zāa
il-lāa a-saa-tee-rul-aw-wa-
leen.
18. U-lāa-i-kal-la-zee-na haq-qa
'a-lal-hi-mul-qau-lu
jee u-ma-min qad kha-lat min
qab-lil-him-mi-nal-jin-ni
wal-ins.

and surely I am among the
obedient (Muslimeen).

16. They are those from whom
We accept
the best of what they did,
and We pass over their evil
deeds:
(they are) among the dwellers
of Paradise:
(This is) the true promise,
which they were promised.

17. But the one who says to his
parents Fie upon you (two)!
- Do you promise me that I
shall be raised (to life),
when generations have passed
away before me?
- And they two (the parents)
cry for help to Allah (saying):
'Woe to you! Believe
(in Allah),

surely, the promise of Allah
is true.

But he says: This is nothing
but the tales of the ancient.

18. They are those on whom
the word (of Allah) has
become justly due,

among the nations of Jinn
and Mankind that have
passed away before them.

وَأَنَا مِنَ الْمُسْلِمِينَ

أُولَئِكَ الَّذِينَ نَقْبَلُ عَنْهُمْ

أَحْسَنَ مَا عَمِلُوا

وَنُقْبِرُ عَنْ سَيِّئَاتِهِمْ

فِي أَصْحَابِ الْجَنَّةِ

وَعْدَ الصِّدْقِ الَّذِي

كَانُوا يُوعَدُونَ

وَالَّذِي قَالَ لِلْأَبَوَيْنِ لِكَمَا

أَعْتَدْتُمْنِي أَنْ أُخْرَجَ

وَقَدْ خَلَّتِ الْقُرُونُ مِنْ قَبْلِي

وَهُمَا يَسْتَوْثِقَانِ اللَّهَ وَرَبَّكَ آمِنٌ

إِنْ وَعَدَ اللَّهُ حَقًّا

فَيَقُولُ مَا هَذَا

إِلَّا أَسَاطِيرُ الْأَوَّلِينَ

أُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ

فِي أَمْوَالِهِمْ خَلَّتْ مِنْ قَبْلِهِمْ مِنَ الْجِنِّ وَالْإِنْسِ

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Bold *Madd* Ā=ā ō=ō ī=ī Fine *Madd* Ā=ā ō=ō ī=ī

Part 26 Ha-Meem

٢٦ - الْحَم

Chapter 46 Al-Ahqaf

٤٦ - الاحقاف

RU-KOOF 2 (Contd.)

15. *Wa was-sū-nal-in-sū-nu
 hi-waa-li-dai-hi ih-wa-nu*

*Ha-ma-lat-hu um-mu-hoo
 kur-hanw -*

wa wa-da-'at-hu kur-haa.

*Wa ham-lu-hoo wa ji-saa-lu-
 hoo sa-laa-xoo-na shah-raa*

*Hat-taa i-zaa ba-la-gha
 a-shud-da-hoo*

*wa ba-la-gha ar-ba-'ee-na
 sa-na-tan*

*qaa-la rab-bi au-zī-nēe an
 ash-ku-ra ni-ma-la-kal-la-tēe*

*an-'am-la 'a-laiy-ya wa
 'a-laa waa-li-daiy-ya*

*wa an a'-ma-la saa-li-han
 tar-daa-hu*

*wa as-lih-lee lee zur-reey-
 ya-tee.*

in-nee tub-tu i-lai-ka

SECTION 2 (Contd.)

15 And We have enjoined on
 man to do good to his
 parents

His mother bore him with
 pain.

and gave birth to him with
 pain

And the (period of) bearing
 him and weaning him is
 thirty months,

until when he reaches his
 full strength

and reaches (the age of)
 forty years,

he says, O my Lord grant
 me that I may thank
 you for Your favours with
 which

You have favoured me and
 my parents,

and that I may do righteous
 deeds with which You may
 be pleased,

and be gracious to me in (the
 matter of) my offspring.

Indeed, I have turned to You
 (in repentance)

روكوع ٢ (متبع)

وَوَصَّيْنَا الْإِنْسَانَ بِالْإِدْيَارِ احْسِنًا

حَمَلَتْهُ أُمُّهُ كُرْهًا

وَوَضَعَتْهُ كُرْهًا

وَحَمَلُهُ وَفَصْلُهُ ثَلَاثُونَ شَهْرًا

حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ

وَبَلَغَ أَرْبَعِينَ سَنَةً

قَالَ رَبِّ اؤْزُقْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي

أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ

وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ

وَأَصْلِحْ لِي فِي ذُرِّيَّتِي

إِنِّي تَوَّابٌ إِلَيْكَ

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Editor, M. M. Ansari,
Published by Syed Irshad Ali,
Printed at:
MATBA DARUT TASNIF,
Iqbal Mansion, Shahrah-e-Liaquat,
Saddar, Karachi 74400 (Pakistan)
Phone: 5686997.

sacred name of Allah restores the lost capabilities, power and prestige.

78. *Al-Bar-su* (The Master of All that is Good and Noble): Parents who lost their children very young, should not despair for Allah Almighty in all His kindness and mercy shall bless them with children who shall survive if they recite profusely this sacred name.

79. *Al-Taw-waa-bu* (The Acceptor of Repentance): All those who are sincerely repentant should recite this sacred name of Allah and He shall bless them with firmness and resolution.

80. *Al-Mun-'i-mu* (The Rewarder): For those who recite this sacred name of Allah, specially on a Friday night, it brings special divine blessings due to which foes turn friends.

81. *Al-'A-fuw-wu* (The Forgiver): Allah Almighty forgives sins of those who recite this sacred name of Allah and thereafter pray: "Oh Allah, Thou are the forgiver and likes to forgive, pray forgive my sins.

82. *Ar-Ra-oo-fu* (The Lenient and Kind): The recitation of this sacred name of Allah turns a harsh and hard master into a kind and lenient one.

83. *Maa-li-kul-mul-ki* (The Real Owner, the Ruler of the Kingdom): The repetition of this sacred name softens the strains and enhances one's resources.

84. *Zul-Ja-laa-li wal-Ik-raa-mi* (The Lord of Majesty and Liberality): The biggest of problems will get solved if this sacred name of Allah is recited seven hundred times daily.

85. *Ar-Rab-bu* (The Guardian-Lord): By recitation of this sacred name of Allah as many times as possible, ways and means will open up for the best possible up-bringing of the children. There shall also

be safety against dangers of all kinds.

86. *Al-Muq-st-u* (The Equitable The Dispenser of Justice): By reciting this sacred name of Allah, all evil thoughts provoked by the Devil disappear.

87. *Al-Jaa-mi-'u* (The Gatherer): One who has been separated from his people, family or friends, may recite this sacred name of Allah, and He in all His kindness and mercy shall reunite them.

88. *Al-Gha-neey-yu* (The Independent, Most Wealthy and Liberal): Whenever in dire need or difficulty, recite profusely this sacred name of Allah and there shall come immediate relief.

89. *Al-Mugh-nee-u* (The Enricher): One who recites this sacred name of Allah one thousand times daily, shall not need help from fellow-men. Preferably recitation be made from one Friday to the next Friday.

90. *Al-Mu'-lee-u* (The Giver): Recitation of this sacred name of Allah with supplications for His blessings, ensures freedom from want.

91. *Al-Maa-ni-'u* (The Withholder) If the wife is unhappy and uncooperative, this sacred name of Allah be recited at bed time to bring about happiness to the wife.

92. *Az-zaar-ru* (The Distresser to the dissenters) To avoid the loss and hardships of a new place, this sacred name of Allah may be recited for protection.

93. *An-Naa-ft-'u* (The Profiter) By reciting this sacred name of Allah frequently, one obtains enlightenment of heart.

94. *An-Noo-ru* (The Light): One who recites this sacred name of Allah frequently, receives enlightenment of heart.

95. *Al-Haa-di-u* (He Who Shows Full and Complete Guidance): By reciting frequently this sacred name

of Allah, sublime knowledge is obtained and the abyss of ignorance is avoided.

96. *Al-Ba-des-'u* (The Originator): Recitation of this sacred name of Allah is invaluable for the accomplishment of a difficult task or the attainment of a difficult objective.

97. *Al-Baa-qi-u* (The Everlasting): One who recites this sacred name of Allah is blessed with Divine knowledge.

98. *Al-Waa-ri-su* (The Real Master of Universe): One who recites this sacred name of Allah becomes immune from the hardships and worries of this world and those of the Hereafter.

99. *Ar-Raa-shi-du* (The Director, The Guide, Showing the Right and Straight Path): By reciting this sacred name of Allah one thousand times between the Evening (Maghrib) Prayer and Night ('Isha) Prayer any loss, be it of a thing or of a person, is recovered and a task which is difficult becomes easy.

100. *An-Sa-boo-ru* (The Most Patient) All sorrows and worries disappear by reciting this sacred name of Allah.

Important Note: Following are the two ways of reciting the sacred names of Allah Almighty.

- (i) Add the word "*Huwa*" before each and every sacred name of Allah, for example "*Hu-wal-waa-ri-su*", or
- (ii) Add "*yaa*" and drop the prefix '*Al*' from the sacred names, except in the case of 'Allah', for example, for "*Al-Waa-ri-su*" recite "*Yaa Waa-ri-su*" meaning 'Oh my Master'. In the case of Allah, however, add '*Yaa*', without dropping '*Al*' for example "*Yaa Allah*". This is so, because here '*Al*' is part of The Holy Name and not a pre-fix.

not enough breast milk, write out this sacred name of Allah on a piece of paper, wash the paper in water and give it to the mother to drink, and place the paper on her breast, there shall be milk in plenty and the baby shall not refuse the mother's breast.

56. *Al-Wa-lae-yu* (The Near and Real Everpresent Friend): To recite quite often this sacred name of Allah and to take one's meals with this name in mind, is invaluable for turning a foe into a friend, or a man of evil ways into a man of good and likeable manners.

57. *Al-Ha-mee-du* (The Praise-worthy): If one who is given to vulgar and/or foul language is given water to drink from a container, which is inscribed on the inside, with this sacred name of Allah, will by the grace of Allah give up his vulgar habits.

58. *Al-Mu-her-iu* (The Surro- under): Many a well-meaning persons feel some difficulty when it comes to offering their daily prayers (*Salaat*). Such persons should go to sleep with their hands on their bosom after reciting this sacred name seven times. They shall find their will and determination strengthened.

59. *Al-Mub-di-u* (The Creator of the Original): This sacred name of Allah is invaluable for women who run the risk of miscarriage. The husband may inscribe this sacred name of Allah with his right hand index finger on the wife's abdomen to remove the risk.

60. *Al-Mu-ee-du* (The Recoverer): This sacred name of Allah may be recited seventy times in the four corners of the house before going to sleep and prayers offered for return or recovery of the missing person. He or she will come back soon.

61. *Al-Mu-mee-tu* (The Giver of Death): The baser self is subdued

by frequently repeating this sacred name of Allah. It opens a way for redemption from trials in the Here-after.

62. *Al-Muh-yi-yu* (The Giver of Life): The baser self will come under control if this sacred name is recited on one's hands and then passed all over one's body.

63. *Al-Haty-yu* (The Ever-Alive): This sacred name of Allah is the chant of the angels. Recitation over a sick person shall make him recover. It imparts spiritual strength also.

64. *Al-Qaiy-yoo-mu* (The Maintainer and Sustainer): Recitation of this sacred name of Allah softens the heart and makes things right.

65. *Al-Waa-ji-du* (The Acquirer of Things): To a seeker of the pleasure of Allah, this sacred name of Allah brings special happiness, sublime pleasure and enlightenment to the heart.

66. *Al-A-ha-du* (The Matchless One): By reciting this sacred name of Allah one thousand times, one gets peace and contentment as well as Divine blessings.

67. *As-Sa-ma-du* (The Free-from-Want): By reciting this sacred name of Allah one hundred and one times every night after midnight or early in the morning, one is honoured with the company of the truthful, and with blessings of Allah to meet his needs as well as attention and favours from his fellowmen. His heart will also get filled with the love of Allah Almighty.

68. *Al-Qaa-di-ru* (The All-Powerful): While performing *Wuzoo* (ablution preparatory to offering *Salaat*) if one keeps reciting this name of Allah, it will bring him ascendancy over his foes and freedom from dangers.

69. *Al-Muq-ta-di-ru* (The Great, Awe-inspiring and Influential): This great name of Allah provides the key

to success in any venture if repeatedly recited after waking up from sleep. It also bestows superiority and power over fellowmen.

70. *Al-Mu-qad-di-mu* (The One Bringing forward): One who is caught by fright or is scared and cannot keep his peace, he will find himself comforted if he recites this sacred name of Allah; no harm shall come to him.

71. *Al-Mu-akh-khi-ru* (The Final of All): One who recites this sacred name of Allah one hundred times a day, there shall remain nothing worthwhile in his heart but the name of glorious Allah, and his end shall be a happy one.

72. *Al-Aw-wa-lu* (The First of All): One who has been separated from his people, or has lost some one, he should on the night between Thursday and Friday recite this holy name of Allah one thousand times and he shall be reunited.

73. *Al-Aa-khi-ru* (The Ultimate): One in distress on account of his past or is unable to make amends, his remedy lies in recitation of this sacred name.

74. *Az-Zaa-hi-ru* (The Evident): Recitation of this sacred name of Allah five hundred times, after *Ishraq* prayer (an optional *Salaat* offered soon after sunrise) invigorates the eye-sight; and prayers made to Allah are granted through His Mercy.

75. *Al-Baa-iti-ru* (The Hidden): One who recites this sacred name of Allah one thousand and thirty times shall enjoy every day the good fortune of being one of those to whom the Divine secrets are disclosed.

76. *Al-Waa-li* (The Master, the Patron): For safety from a wind or rain storm, recitation of this sacred name of Allah is invaluable.

77. *Al-Mu-ta-'aa-lee* (One of Sublime Grandeur): Recitation of this

Knawing): One who remembers to recite this sacred name remains immune from debasing temptations and infatigations of the meaner self.

33. *Al-Ha-lee-mu* (The Most Patient): If this sacred name of Allah is read over a bowlful of water, or is written on a piece of paper and then washed into the water, and the water sprinkled over a corn-field or an orchard, the piece of land will, by the Grace of Allah, be immune from pests and natural disasters; and will continue to develop and flourish.

34. *Al-'A-zer-mu* (The Great and Mighty): The frequent recitation of this sacred name brings prosperity and progress, and ensures goodwill and esteem of fellowmen.

35. *Al-Gha-joo-ru* (The Forgiver): If this auspicious name of Allah is written on three separate pieces of paper and is swallowed to the sick or the ailing person for a few days, by the mercy of Allah, the sick shall recover.

36. *Al-Sha-koo-ru* (The Evaluator and Benefactor): This auspicious name of Allah has invaluable blessings for those whose means of livelihood are limited, or those who suffer from poor eye-sight. If such people recite this sacred name every day fortyone times over a cup of water and rub it on their breast and eyes, there will be a change for the better and the eyesight shall improve.

37. *Al-'A-lee-yu* (The Eminent): To recite this sacred name and to carry it on a piece of paper brings honour and respect.

38. *Al-Ka-bee-ru* (The Big and Mighty): Whosoever frequently recites this auspicious name of Allah shall enjoy protection against harmful animals.

39. *Al-Mu-qee-tu* (The Guardian): In case of a child of undesirable traits, or of a man who is not honest and straight forward in his

dealings, a drink from the water over which this sacred name of Allah has been recited seven times, will cure them of their bad habits.

40. *Al-Ha-jee-zu* (The Protector): By oft-repeating and carrying this sacred name of Allah on one's person, calamities are kept away.

41. *Al-Ha-see-bu* (The Sufficer): By reciting this sacred name of Allah seventy seven times daily, the neighbours' animosity is transformed into friendship and kindness.

42. *Al-Ja-lee-lu* (The High and Mighty): To recite this sacred name of Allah, or to carry it on one's person, is a great blessing for enhancing one's prestige among his people.

43. *Al-Ka-ree-mu* (The Munificent): One who recites this sacred name of Allah one hundred times before going to bed, shall earn the regard and respect of the people.

44. *Al-Ra-qee-bu* (The Observer): One who recites this sacred name of Allah and draws in his mind a circle around his family and belongings, shall have no fear on their behalf.

45. *Al-Mu-jee-hu* (The Acceptor of Prayers): One who recites this sacred name, or carries it written on his person, enjoys the protection of Allah Almighty.

46. *Al-Waa-si'u* (The All-Embracing): By reciting more and more this sacred name of Allah, one acquires real contentment.

47. *Al-Ha-kee-mu* (The Wise): By reciting this sacred name of Allah after midnight, one gets by the grace of Allah insight into Divine secrets.

48. *Al-Wa-doo-du* (The Real and the Friend Indeed): If the husband and wife do not see eye to eye with each other, this sacred name of Allah may be recited one thousand and one times over an eatable and then given to them to eat. They will be blessed by Allah with mutual

love and regard for each other.

49. *Al-Ha-ju-du* (Master of Greatness and Eminence): One suffering from leprosy, may fast on the 13th, 14th and 15th of a lunar month, and at the time of breaking his fast recite this sacred name of Allah as many times as may be possible. By doing so Allah, in His Mercy, will restore his health.

50. *Al-Ba-'i-ru* (The Provider of Means): With hands on one's bosom recitation of this sacred name of Allah one hundred times every night before going to sleep shall bring Divine enlightenment to one's heart.

51. *Ash-Sha-hee-du* (The Witness): With the right hand on one's forehead and face towards heaven recitation of this sacred name of Allah twentyone times every morning, inculcates good manners and good morals in one's children.

52. *Al-Haq-qu* (He Whose Being is an Established Truth): One who has lost something, may take a square piece of paper and write this sacred name of Allah on its four corners with description of the thing lost in the centre. At midnight he should hold the piece of paper in one hand and raise his eyes towards the heaven seeking Divine help. By the Mercy of Allah, after day break he will either recover the lost property or will get a definite clue of the whereabouts of the property.

53. *Al-Wa-kee-in* (The Guide and Helper): One who frequently recites this sacred name of Allah, shall be saved from the perils of natural calamities.

54. *Al-Qa-wee-yu* (The Mighty): Recitation of this sacred name of Allah one thousand and one times sets one free from the fear of his adversaries.

55. *Al-Ma-lee-mu* (The Strong Willed): In case a baby refuses mother's breast, or the mother has

oppression and excesses of an unkind master or a wicked and vindictive superior.

11. *Al-Mu-ta-kab-bi-ru* (Pride-Deserving and Worthy of Real Greatness): Recitation of this suspicious name of Allah ten times before the consummation of marriage is useful for begetting good and noble offsprings.

12. *Al-Khaa-li-qu* (The Creator): continued recitation of this name of Allah in the quiet hours of a night, ensures continuity of blessings till the Day of Reckoning equal to that of an angel's devoted supplications.

13. *Al-Baa-ri-u* (The Inventor): One who recites this name of Allah seven times every day, gets protection from the ordeals and tribulations in the grave.

14. *Al-Mu-saw-wi-ru* (The Designer): If a sterile woman keeps fast for seven days, breaks her fast every evening with a drink of water over which this sacred name of Allah has been recited twentyone times, she will be blessed with a child.

15. *Al-Ghaf-faa-ru* (The Benevolent and Forgiving): One who recites daily this holy name one hundred times, and after the Friday Prayers (*Salaat*) makes the prayer—"Yaa Ghaffaaru lgh-fir-laa zu-noo-bee"—will be amongst those who are nearer to Allah.

16. *Al-Qah-haa-ru* (The Giver of Torment and Punishment): The continued recitation of this name gives protection against the temptation of this world.

17. *Al-Wah-haa-bu* (The Bestower and Benefactor): Recitation of the Holy name seven times in prostration (*Sajda*) after the *Chaashi* prayer (an optional *Salaath* before midday) brings contentment. One in need, may recite for the satisfaction of his need, this holy name at the dead of night in the courtyard of his house or that of a mosque,

bare headed with his hands raised upwards.

18. *Al-Raz-zaa-qu* (The Procurer of Livelihood): The continued recitation of this holy name in the early hours of the morning ensures ample sustenance.

19. *Al-Fat-aa-hu* (The Great Unfolder): Recitation of this holy name sevnty times after the morning prayers (*Salaath*) with both hands folded and placed on the bosom will bring enlightenment and right direction to the faith, also good luck and prosperity.

20. *Al-'Alee-mu* (The Knower of All Things): Through the constant recitation of this sacred name of Allah, the inner-self is brightened by Divine Light and true knowledge starts coming in larger measures.

21. *Al-Qaa-bi-zu* (The Fastener): Continued repetition of this name of Allah brings relief from the pangs of hunger, and from other similar distressing effects.

22. *Al-Baa-si-tu* (The Opener and Spreader): One would not stand in need of and dependent on others if he recites this sacred name ten times every day just before commencing the two *rak'ats* of *Sunnah* of the morning prayer (*Salaar*) with his hands raised towards *Qibla*. After blowing into the palms of his hands, he should pass them over his face.

23. *Al-Khaa-fi-zu* (The Lowerer, or the One Who Pulls Down): If there be the fear of an adversary, this sacred name of Allah be recited seven thousand times for immunity from the apprehended evil.

24. *Ar-Raa-fi-u* (The Bestower of Eminence): The one who recites this sacred name a hundred times daily, shall receive immunity from distress and calamity, and his honour and esteem shall rise amongst his fellowmen.

25. *Al-Mu-'iz-zu* (The Giver of Honour): By reciting this sacred

name fortyone times on Thursdays or Fridays after *Maghrib salaath* (the evening prayers) one rises high in the esteem and regard of his fellowmen.

26. *Al-Mu-zil-lu* (The Giver of Humiliation): For protection against the enemy's evil designs, this sacred name of Allah be recited seventyfive times with invocation to Allah for His protection, the enemy's power shall remain paralysed.

27. *Al-Sa-mee'u* (The All-Hearer): If this sacred name is recited five hundred times on Thursday, immediately after the *Chaashi* prayer (the mid-day optional *salaar*), without talking to anyone, the supplication made, will be blessed with Divine acceptance..

28. *Al-Ba-see-ru* (The All-Observing): By reciting this sacred name one hundred times before the *Farz* (Obligatory) prayer (*Salaath*) of the Friday congregational prayers, one may hope to attain nearness of Allah and be the recipient of His special favours.

29. *Al-Haa-ki-mu* (The Giver of Decision): In the face of a difficult problem which defies solution, continued recitation of the sacred name of Allah will ease the situation and suggest a possible solution to the problem.

30. *Al-'Aa-di-lu* (The Dispenser of Justice): On the night between Thursday and Friday if this name is written on twenty pieces of bread and then eaten, it shall bring forth regard and consideration for the person concerned amongst his fellowmen.

31. *Al-La-tee-fu* (Kind, Clean and Fine): Recitation of this sacred name one hundred times, fills the heart with gratification, loneliness is forsaken and sickness is overcome. It also helps to make best possible contacts for matrimonial alliance.

32. *Al-Kha-bee-ru* (The All-

point for adoration of God. It has been, so to say, an opening on the High Heavens from where the celestial Light filters down and spreads all over the earth.

(d) The reason of his meeting with the foregoing Apostles was that all of them are linked with one and the same Holy Domain. He came to know of the station of perfection of the Apostles who owe this perfection of theirs to the very person of Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*). His leading their congregational Prayer denotes his personal sublimity.

(e) To ascend the Heavens one by one, before being drawn nearest to God, was intended to facilitate his personal acquaintance with the Angels stationed at each Heaven and to witness how, and in what stage, perfect human beings have come to acquire the company of these Angels. He was thus also able to understand the Divine Purpose assigned to each Heaven and as well hear the discourses going on among the assemblage of the Angels.

(f) The Lote-tree is the Tree of Life. Branches of a tree, despite their being different, grow together and are governed as a whole by a common system of nutrition and growth. Similar is the case with the Tree of Life whose branches yield to an all-pervading single arrangement for their nourishment and growth.

(g) The lights that are spread over the Tree of Life are Divine blessings and intent which manifest themselves and shine in the material world at those places which possess the capacity to accept them.

(h) The sighting of the sources of the streams over there indicates the storehouses of Mercy, Life and Sustenance. These heavenly streams flow there in the

THE BEAUTIFUL NAMES OF ALLAH

(Repeated on Subscribers' persistent demand).

"The most beautiful names belong to Allah: so call on Him by them...." (Al-Qur'an 7:180).

Let us recount some of His names along-with their Blessings. The list of His names is, of course, long and unending and His attributes are innumerable..

His name is Allah, and we can call on Him by other sacred names also which are attributive or qualitative with great benefits and blessings. Nevertheless, He must be remembered, or called upon only with one of the names by which the last Prophet and Guide, Muhammad (*Sallallahu 'alaihi wa sallam*) is known to have remembered or called on Him. The reason for this is simple. Allah Almighty is beyond human comprehension and, therefore, to call on Him by names out of one's own imagination may be unbecoming to His Omnipotence.

It has come down to us from the Holy Prophet (*Sallallahu 'alaihi wa sallam*) that Allah Almighty has ninety-nine auspicious Names. His Merciful Graces can be invoked in prayers with these names. They are—

1. *Allaah*: One who calls on Him

same manner as ordinary streams flow in our manifest world.

(i) The truth about the House of Glory (Bait-ul-Ma'moor) is the Light of Divinity towards which are directed all the prostrations and homages offered by human beings. The House of Glory revealed itself in the shape of a house in order to present the prototype of those places of worship which exist before the human eyes as the Holy Ka'bah and Bait-al-Maqdis.

—:o:—

this name a thousand times every-day is rewarded, with a firm faith and a strong conviction in what is right and just.

2. *Ar-Rah-maa-nu* (The Merciful): One who recites this name of Allah, a hundred times daily, shall receive favour and good-will at the hands of his fellowmen.

3. *Ar-Ra-her-mu* (The Benevolent and Kind): One who remembers Him by this name shall be treated with kindness.

4. *Al-Maa-li-ku* (The King): By reciting it a hundred times daily one gets protection against forgetfulness and carelessness as also enhances purity of his inner being.

5. *Al-Qud-doo-su* (The Clean and Holy): By reciting it and fingering it on a loaf of bread before eating, one begets angelic qualities.

6. *As-Sa-laa-mu* (The Saviour): The sick feels comforted through recitation by their side of this name of Allah Almighty a hundred times.

7. *Al-Mu'-mi-nu* (The Peace Giver): Through intensive recitation of this name of Allah, one gets protection for his self against the Devil and of his wealth against loss. It also promotes spiritual well-being

8. *Al-Mu-hai-mi-nu* (The Protector): Continued recitation of this name of Allah Almighty brings enlightenment in Faith.

9. *Al-'Az-za* (The Paramount): One who recites this name fortyone times every day after the morning prayers for forty days, shall never be left to the mercy of others than Allah.

10. *Al-Jab-baa-ru* (Mender of the Broken and Compensator of Losses): Recitation of this name of Allah is invaluable in case of loss of any kind and for protection against

with his forefather Abraham (Ibrahim *alaihis salaam*) who was taking support of the Throne of Glory (Bait-ul-Ma'moor) in his repose. He welcomed Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) as the righteous son and the righteous Prophet.

Lote-tree. After meeting Abraham (Ibrahim *alaihis salaam*) he was raised to the farthest point that is the Lote-tree. This part of the nightly journey is narrated in Qur'an Ma-jeed in the following verses:

"By the Star when it goes down, your Companion is neither astray nor being misled, nor does he say (aught) of (his own) Desire. It is no less than inspiration sent down to him: He was taught by one Mighty in Power, endued with Wisdom: For he appeared (in stately form) while he was in the highest part of the horizon: Then he approached and came closer, and was at a distance of two bow-lengths or (even) nearer; so did (God) convey the inspiration to His Servant, (conveyed) what he (meant) to convey. The (Prophet's mind and) heart in no way falsified that which he saw. Will you then dispute with him concerning what he saw? For indeed he saw him at a second descent, near the Lote-tree beyond which none may pass: Near it is the Garden of Abode. Behold, the Lote-tree was shrouded (in mystery unspeakable). (His) sight never swerved, nor did it go wrong! For truly did he see, of the Signs of his Lord, The Greatest!" (53:1-18).

Gifts from God: Then God gave Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) three things:

(1) Five-time daily Prayer,

(2) Last verses of the Qur'anic Chapter Al-Baqarah (The Cow), and

(3) Forgiveness for those of his followers who will not set up a partner with God. (Muslim).

With regard to Prayer that was made obligatory for Muslims during Mi'raj, Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) is reported to have said: "Prayer is the Mi'raj of the Believers." (Agreed).

Return to the Earth: After attaining his highest spiritual perfection in the Heavens, Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) returned to Masjid-il-Aqsa. The former Prophets (*Alaihi mus salaam*) who met Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) in the Heavens, also descended to Masjid-il-Aqsa to bid him farewell. It was time for Prayer, most likely the first Prayer after five-time Prayer was ordained by God in the course of Mi'raj and, in all probability, the time was Fajr (between dawn and before sunrise). The Apostles and the angels offered the Prayer in congregation which was led by Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*).

Certain Traditionists have opined that this congregation Prayer was performed when Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) was on his way to the Heavens. The question arises as to why he was introduced to the Prophets in the Heavens when they had all met before in Masjid-il-Aqsa. In all probability, therefore, the congregational Prayer was performed on the return of Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) from the Heavens and after Divine injunction for obligatory five-time Prayer had been given. Allah knows better.

Back to Makkah: Thereafter, Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) rode the Buraq that was in waiting outside Masjid-il-Aqsa and returned to Masjid-il-Haraam before that night drew to an end.

Some Interpretations: Hazrat Shah Waliullah (*Rahmatullah alaihi*) has deliberated on the subject of Mi'raj in depth. He says that on the occasion of Mi'raj, Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) was taken first to Masjid-il-Aqsa and, then, unto the Lote-tree and wherever else God willed. And that the event occurred to him bodily in a state of awakeness, but at that point betwixt the Spiritual and the Physical where the imperatives of these two states consummate. For this reason the soul started to extend its domain over the body and the body under the influence of the spiritual predominance began to influence the affairs of the soul. According to Hazrat Shah Waliullah each related action has a deeper meaning, that is to say:

(a) The opening up of the breast of Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) and its being filled with Faith symbolises that the angelic light outshone the flame of human nature.

(b) To ride the Buraq means that the rational self got control over the lesser instincts, a phenomenon pointing to the emergence of the highest sublimity of the human self. In other words, the decrees of the soul prevailed upon the body, that is the spiritual got the better of the material.

(c) He was taken to the Mosque of Aqsa for that is the place where God manifested most His Signs. It has an affiliation with the Divine Purpose expressed here through successive Apostles of God for whom it functioned as the focal



In the name of Allah, the All-Compassionate, the Most-Merciful

HOLY PROPHET MUHAMMAD

(*Sallallahu 'alaihi wa sallam*)

HIS CELESTIAL ASCENSION

MI'RAJ

Of the multi-myriad nights that have fallen upon the Earth, there is one night that turned into a great light. The whole firmament was apparelled in a robe of light. The brightness of that night was not the figment of a dream or reverie. It was as lively and real as life itself.

On that night the physical laws came to a halt. There was no force of gravitation. Immeasurable distances were conquered. Time had become timeless. The space and the outer-space became fathomable for a human being, the righteous Man and the righteous Prophet (*Sallallahu 'alaihi wa sallam*).

The Nightly Journey: It was the night of the highest Miracle associated with the person of Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*). On that night he was called by God to journey to those Heavens about which Qur'an Majeed says:

"See you not how God has created the seven Heavens one above another." (71:15).

The purpose of the journey was to enable Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) to see for himself certain lofty signs of God. The event is described in Qur'an Majeed thus:

"Glory to (God) Who did take His Servant for a journey by night from the Sacred Mosque to the Farthest Mosque whose precincts We did bless, in order that We might show him some of our Signs...." ((17:1).

Qur'an Majeed has amply suggested and the Traditions have reported an agreed version that the heavenly journey was performed by Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) with his body and soul together in a state of perfect consciousness.

It took place shortly before his Migration to Medina. It was the tenth year of his Apostolic Mission. There is consensus that it happened on the 27th night of the month of Rajab. On that night Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) was reposing in the precincts of Holy Ka'bah Holy Gabriel (Hazrat Jibrail *alaihiss salaam*) who then came to summon him by God's command aroused him, opened his breast, rinsed it with Zamzam water, filled it with the light of wisdom and faith, and restored it.

Gabriel then presented to him a white swift-footed steed, smaller than a mule and larger than an ass, to ride on. This animal was called *Buraq*. Its single stride scaled the distance as far ahead as its vision could reach. Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) travelled on the back of the *Buraq* from Masjid-il-Haram (Makkah) to Masjid-il-Aqsa (Jerusalem). Outside Masjid-il-Aqsa, the *Buraq* was tied to a hole perforated in a piece of rock.

On entering the Mosque (Haikal of Solomon), he offered two unit

(Rak'at) prayer in honour of the Mosque (Tahiyatul Masjid).

To the Heavens: Gabriel waded on with Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) till he came to the First Heaven and sought it to be opened. The following conversation ensued:

"And who is he?"

"Gabriel."

"And who is with you?"

"Muhammad."

"Has he been sent?"

"Yes."

"Welcome unto him! How good is he who has come!"

It was then opened. When Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) entered there it was Adam (*Alaihiss salaam*). Gabriel said, "He is your forefather, greet him." He greeted Adam who returned the greeting and said, "welcome unto the righteous son and the rightest Prophet!"

Then he ascended the Second Heaven. Protocol similar to the First Heaven was repeated. Here he met and exchanged greetings with John Yahya (*alaihiss salaam*) and Jesus (E'esa *alaihiss salaam*). On the Third Heaven, amidst similar ceremonies and greetings, he met with Joseph (Yousuf *alaihiss salaam*). On the Fourth Heaven, he met with Enoch (Idris *alaihiss salaam*). On the Fifth Heaven, he met with Aaron (Haroon *alaihiss salaam*). Thereafter, he ascended the Seventh Heaven where he met

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PUBLISHED FORTNIGHTLY UNDER THE AUSPICES OF DARUT TASNIF (PRIVATE) LIMITED
On the 7th & 22nd of every month

VOL 41

RAJAB 13 and 28, 1413 A.H. JANUARY 7 and 22, 1993

No. 17 and 18

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ARABIC TEXT, ITS TRANSLITERATION AND TRANSLATION
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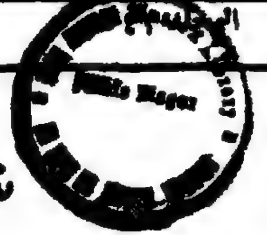
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١٣ و ٢٧ رمضان ، ١٤١٣ هـ الموافق ٧ و ٢٢ مارس ، ١٩٩٣ م



شهر رمضان الذي انزل فيه القرآن :

- قد احتضنه الله فانزال القرآن وفرص فيه على المؤمنين الصيام .
- رمضان شهر المؤاساة وشهر يرداد فيه رزق المؤمن
- والصوم نوع من الجهاد في سبيل الله .
- في رمضان ينبغي أن تصوم النعوس وتتطهر القلوب من العل والبغضاء .

ليلة القدر :

- يقول النبي ﷺ : من قام ليلة القدر ايمانا واحتسابا غفر له ما تقدم من ذنبه .

نُطبع آيات القرآن الكريم والأحاديث النبوية المقدسة
لمنفعة قرائنا الكرام، فنناشدكم أن يؤمنوا حرمتها،
من الواجب أن يتم التفلّص من الصفحات المطبوعة
بها بالطريقة الإسلامية اللائقة . وشكرا .

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 بَلَغَ الْعَلَى بِكَامَالِهِ
 كَشَفَ الدُّجَى بِجَمَالِهِ
 حَسَنَتْ جَبِينُ خِصَالِهِ
 صَلَّوْا عَلَيْهِ وَآلِهِ
 أَفْهَمَ صَنِ عَلَى سَيِّدِنَا مُحَمَّدٍ آلِهِ وَعَشْرَتِهِمْ هَدَى وَيُنْ مَقْشُورٌ لَكَ .

شهر رمضان الذى انزل فيه القرآن...

هنا شهر رمضان ، غرة الزمان ومتجر اهل
 الايمان ، قد اختصه الله بانزال القرآن وفرض فيه على
 المؤمنين الصيام ، وجعله احد اركان الاسلام (شهر
 رمضان الذى انزل فيه القرآن هدى للناس وبينات من
 الهدى والفرقان فمن شهد منكم الشهر فليصمه ومن كان
 مريضا او على سفر فعدة من ايام اخر يريد الله بكم
 اليسر ولا يريد بكم العسر ولتكملوا العدة ولتكبروا الله على
 ما هداكم ولعلكم تشكرون) .

أرأيت أنه شهر الصبر على طاعة الله ؟ والاستسلام
 لأمر الله والبعد بالصوم عما حرم الله ومآل المسلم فيه وبه
 الى الصفاء ، والنقاء ، الصفاء من نوازع الشر والآثام ،
 والنقاء عن اللغو والرياء وذلك باعتبار ان الصوم عبادة
 ورياضة ، وتهذيب لبني الانسان وتعويد على الصبر
 والالتزام بطاعة الله والابتعاد عما حرم الله وبه يصبح
 الصائم مالكا لأمر نفسه ، قويا في دينه ودنياه ومن هنا
 كانت تسمية الرسول ﷺ (شهر الصبر والصبر ثوابه
 الجنة) .

ليس هذا تنويها من الله سبحانه بفضل شهر رمضان
 الذى وحب على المسلمين صومه ؟ وليس تنويها بفضل
 القرآن الذى انزله الله هدى للناس على رسوله محمد ﷺ
 الذى جاءت رسالته للهداية العامة لجميع الأدم ؟ (وانه
 هدى ورحمة للمؤمنين) .

وفى شأن هذا الشهر وفضله روى ابن خزيمة فى
 صحيحه عن سلمان بن سعيد قال : خطبنا رسول الله ﷺ فى
 آخر يوم من شعبان فقال :

والصوم نوع من الجهاد فى سبيل الله ، اذ المجاهد
 هو من جاهد نفسه والزمها الوفاء بطاعة الله والكف عما
 حرم الله ، وهذا النوع من المجاهدين قد وعدهم الله
 أجزل المثوبة (ذلك بأنهم لا يصيبهم ظمأ ولا نصيب ولا
 يظنون موطننا يغني الكفار ولا ينالون من عدو نيلا الا
 كتب لهم به عمل صالح ان الله لا يضيع أجر المحسنين) .

(انه قد اظلكم شهر مبارك ، شهر كتب الله عليكم
 صيامه ، شهر جعل الله صيامه فريضة وقيام ليله تطوعا ،
 من تقرب فيه بخصاصة من خصال الخير كان كمن أدى

في رمضان ينبغي أن تصفو النفوس وتطهر القلوب من الغل واليغضاء ، فيه ينادي متلذذ (يا باغي الخير أقبل ، يا باغي الشر أقصر) وفيه تنزل رحمة الله ويستجيب الله الدعاء ويغفر الخطايا .

حبذا لو انعقدت فيه الندوات والحلقات لندارس القرآن وسنة خير الأنام ، بل إن على كل أسرة أن تتفاكر أمور دينها وإن تجعل من وقتها ما تستمطر به رحمة ربها وخبراته التي بها تطمئن القلوب وتصفو الأنفس وتسحو الأبدى بالبر والخير والعطاء ، فتنتشر المودة والألفة ، وتندفع الحاجة وتتوثق أو أصر المجتمع الاسلامي ، بل والانساني .

وهكذا كان احياء رمضان بالعبادة وتلاوة القرآن ومداومة الاحسان سنة رسول الله ﷺ وأصحابه .

إن الصوم سر بين المسلم وربه ، فهو عادة لا يدخلها الرياء ومن ثم كان على ما وصفه الحديث القدسي الذي ثبت في البخاري ومسلم : (قال الله عز وجل : كل عمل ابن آدم له الا الصوم فانه لي وانا اجزي به . والصيام جنة فاذا كان يوم صوم أحدكم فلا يرفث ولا يصخب ولا يجهل ، فان سابه أحد أو شاتمه فليقل الى صائم) .

هذا الصوم وقاية من الآثام والاجرام قولاً وفعلاً ، فهو حصن للمسلم ، وهو وسيلة الى اعتماد الاستقامة والرفع عن الدنايا ، هو رياضة بدنية ونفسية وتربية خلقية ، وهو قوة تدعو الى الحزم والى الجرم .

نتعهد القرآن بالحفظ والتلاوة والتدبر في آياته ، وللعمل بأحكامه والجلوس الى مائدة الله التي لا ينقذ غيرها .

تعالوا نتخذ شهرنا لوقف الاسراف في الطعام والشراب ، ولا نجعله موسماً للموائد الزاهرة بما ينقل البطون ويمرض الأجساد وي تلف الأموال .

تعالوا : نتخذ موسماً لعلاج السرف والترف ، فنوفر لبلادنا ولأنفسنا الكثير من المنافع والمراقق ونرفع عن كاهلنا عبء هذه الديون التي قد استمرأنها واسترسلنا فيها .

ها هو ذا شهر رمضان اتخذوه موسماً للاقلاع عن سوء العادات ، وصوموه احتساباً لربكم ، وقوموه احساناً لعاقبتكم ، وتوادوا فيه ، وتحابوا واكتسبوا فيه بعبادتكم الصفاء والبقاء ، فان الله طيب لا يقبل الا طيب .

تعالوا نستمع الى وصية رسول الله ﷺ لمعاذ بن جبل رضي الله عنه لأحد انفساها في هذا الشهر المبارك أملاً في رضوان الله وهدايته قال :

« الا ادلك على ابواب الخير ؟ قلت بلى يا رسول الله . قال : الصوم جنة ، الصدقة تطيق الخطيئة كما يطيق الماء النار وصلاة الرجل في جوف الليل ثم تلا : تتجافى جنوبهم عن المضاجع يدعون ربهم خوفاً وطمعا وما رزقناهم ينفقون فلا تعلم نفس ما اخفى لهم من قرة اعين جزاء بما كانوا يعملون .



تعالوا أيها المسلمون ولحمن في غرة هذا الشهر المبارك

ليلة القدر

ليلة القدر . هي ليلة الشرف العظيمة . وليلة الفضل الوافر جعلها الله خيرا من الف شهر . وجعلها مباركة طيبة بسبب نزول القرآن الكريم فيها .

عليه أن يتحرى ليلة القدر لحياتها بالطاعة والقيام وقراءة القرآن الكريم وأحاديث النبي ﷺ تحدد للمسلمين مكان ليلة القدر .

يقول الله تعالى « انا انزلناه في ليلة القدر . وما أدراك ما ليلة القدر . ليلة القدر خير من الف شهر تنزل الملائكة والروح فيها بأذن ربهم من كل أمر سلام هي حتى مطلع الفجر » ويقول تعالى : « حَمِّمْ . والكتاب المبين انا انزلناه في ليلة مباركة انا كنا منذرين » .

يقول النبي ﷺ : تحروا ليلة القدر في العشر الأواخر من رمضان .

وحديث القرآن الكريم عن ليلة القدر أكبر برهان على علو قدرها . وعظم الخير فيها . فقد باركها الله . وفيها تنزل الملائكة ومعهم الروح الأمين جبريل قائله هل من داع فيستجاب له : هل من مستغفر فيغفر له . وهكذا هي سلام دائم حتى مطلع الفجر .

يروى ابن عمر رضي الله عنهما ان رجلا من اصحاب النبي ﷺ رأوا ليلة القدر في المنام في السبع الأواخر . فقال رسول الله ﷺ : أرى رؤياكم قد تواطأت في السبع الأواخر . فمن كان متحريرا فليتحررها في السبع الأواخر .

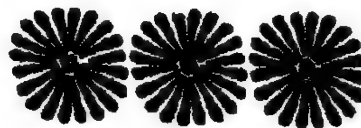
ويقول النبي ﷺ : اني رأيت ليلة القدر ثم أنسيتها فالتمسوها في العشر الأواخر في لائتر .

ومن الله احياء ليلة القدر لتذكر نعمه على عباده وبخاصة تلك التي كانت فيها . وهي نزول القرآن الكريم يقول النبي ﷺ من قام ليلة القدر ايمانا واحتسابا غفر له ما تقدم من ذنبه .

واحياء ليلة القدر سنة . وعلى المسلم أن يكثر فيها من الدعاء . يقول السيدة عائشة رضي الله عنها انها سألت رسول الله ﷺ فقات يا رسول الله ان علمت ليلة القدر . ما أقول فيها ؟ قال : قول اللهم انك عفو تحب العفو فاعف عني . ويقول النبي ﷺ « اذا كانت ليلة القدر نزل جبريل عليه السلام في كبكبة من الملائكة يصلون ويسلمون على كل قائم وقاعد يذكر الله تعالى » .

تحرى ليلة القدر :

هناك اقوال كثيرة عن تحديد ليلة القدر لكن المشهور هو انها في رمضان وفي العشر الأواخر منه . والمسلم



الموى يصد عن الحق ...

قال عمر بن الخطاب رضى الله عنه :

أقدهوا (امنعوا) هذه النفوس عن شهواتها . فلنما طلعة تنزع إلى شر غاية ، إن هذا الحق ثقيل مرى (كلرى فى إصلاح البدن) وإن الباطل خفيف وبى (وخيم بمرض آكله) وترك الخطيئة خير من معالجة التوبة ، ورب نظرة زدرعت شهوة ، وشهوة ساهة أورت حزناً طويلاً .

وقال على بن أبى طالب رضى الله عنه :

أخاف عليكم اثنين : اتباع الموى ، وطول الأمل . فإن اتباع الموى يصد عن الحق ، وطول الأمل ينسى الآخرة .
وثالث الشعبي : إنما سمى الموى لأنه يهوى بصاحبه .

وقال أعرابي : الموى هو ان (ذل وخزى) ولكن غلط باسمه ، فأخذه الشاعر وقال :

إن الموان هو الموى قلب اسمه فإذا هويت فقد لقيت هوانا

وقيل فى مثور الحكم : من أطاع هواه أعطى عدوه مناه . (أدب الدنيا والدين)

الى الأمة الاسلاميه عامة وقراء القبين حصه
تتقدم اسرة القبين باحر تهنئ وصدق الاماني .
بمناسبة حلول

عيد الفطر المبارك

القادام

وتتضرع بالدعاء الى الله عز وجل
ان يعزز الأمة الاسلاميه بنصره ودعمه
ويحفظها من مؤامرة وكيد اعداء الاسلام .

وَقَضَى اللَّهُ لِمَا يَحِبُّ وَيَرِضَى

يَا رَبِّ صَلِّ وَسَلِّمْ عَلَيْنَا أَبَدًا
عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ
كُلُّهُمْ يَرْجُو شَفَاعَتَهُ
لِكُلِّ حَوْلٍ مِنَ الْأَعْوَالِ مُفْتَحِهِمْ

- at-lainy-yukh-ri-jal-laa-hu
af-ghaa-na-hum.
30. Wa laa na-shā'a la-a-rai-
naa-ka-hum
- ja-la'a-raf-la-hum
bi-see-maa-hum.
- Wa la-tā-ri-jan-na-hum
fee laf-nā-qaul.
- Wal-laa-hu ya'-la-mu
a'-maa-la-kum.
31. Wa la-nab-lu-wan-na-kum
ḥal-taa na'-la-mal-mu-jaa-hi-
dee-na min-kum waṣ-
ṣaa-bi-ree-na
- wa nab-lu-wa akh-baa-ra-
kum.
32. In-nal-la-zee-na ka-fa-roo wa
ḡad-doo 'an sa-bee-lil-laa-hi
wa shāḡq-qur-ra-soo-la
- mim-ba'-di maa ta-baiy-va-na
la-hu-mul-hu-daa lainy-ya-
ḡur-rul-laa-ha shal-aa.
- Wa sa-yuh-bi-fu a'-maa-
la-hum.
33. Yā-aṭy-yu-hal-la-zee-na
aa-ma-nō a-tee-'al-laa-ha
wa a-tee-'ur-ra-soo-la wa laa
tub-ti-loo a'-maa-la-kum.

that Allah will not draw forth
their rancour (to light)?

30. If We so willed We could
surely show them to you

so you would recognise them
by their faces

and would indeed recognise
them by the tone of (their)
speech.

And Allah knows your deeds.

31. And We shall indeed try you
until We know the valiently
struggling and the patiently
persevering among you

and shall test your reports
(concerning your deeds).

32. Surely those who disbelieved
and hindered (people) from
the way of Allah and opposed
the Messenger

after the guidance had become
clear to them shall not
harm Allah at all

and soon He shall forfeit
their deeds.

33. O you who believe! Obey
Allah and obey the Messenger
and do not make your
deeds vain.

أَنْ لَّنْ يُخْرِجَ اللَّهُ خَصَائِفَهُمْ

وَلَوْ شَاءَ لَرَأَيْنَهُمْ

فَلَمَّا قَامَ يُبَيِّنُهُمْ

وَلَتَعْلَمُنَّ فِي نَحْنِ الْقَوْلِ

وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ

وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْجَاهِدِينَ
مِنْكُمْ وَالصَّابِرِينَ

وَنَبْلُوا أَخْبَارَكُمْ

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ
اللَّهِ وَشَاقُّوا الرَّسُولَ

مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَى
لَنَ يَضُرَّوْا اللَّهَ شَيْئًا

وَسَيُجْزَى أَعْمَالَهُمْ

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا
الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing.

Mohammad Iemal

Muhammad Iemal,

Maulvi Hafiz Qari Al-Khatsoob

23. U-lab-i-kal-la-zee-na la'a-na-hu-mul-las-hu fa-a-gam-ma-hum wa a'-maa ab-saa-ra-hum.

24. A-fa-las ya-ta-dab-ba-roo-nal-qur-aa-na am 'a-las qu-loo-bin aq-faa-lu-haa.

25. In-nal-la-zee-nar-sad-doo 'a-laa ad-baa-ri-him-mim-ba'-di-maa ta-ba'iy-ya-na la-hu-mul-hu-dash-

shai-tan-nu saw-wala la-hum.
wa am-laa la-hum.

26. Zaa-li-ka bi-an-na-hum qaa-loo lil-la-zee-na ka-ri-hoo maa naz-za-lal-laa-hu

la-nu-tee-'u-kum fee
ba'-dii-amr.

Wal-laa-hu ya'-la-mu
is-raa-ra-hum.

27. Fa-kai-fa i-zaa ta-waj-jal-hu-mul-ma-laa-i-ka-tu yaq-r-i-boo-na wu-joo-ha-hum wa ad-baa-ra-hum

28. Zaa-li-ka bi-an-na-hu-mul-ta-ba-'oo maa as-kha-tal-laa-ha wa ka-ri-hoo rid-waa-na-hoo

fa-ah-ba-ta a'-maa-la-hum

RU-KOO' 4

29. Am ha-si-bal-la-zee-na fee qu-loo bi-him-ma-ra-dun

23. They are those that Allah has cursed them, then made them deaf and blinded their eyes.

24. So do they not reflect on the Qur'an, or are there locks on (their) hearts?

25. Surely, those who have turned their backs after the guidance has become clear to them,

Satan seduced them and gave them false hope.

26. This is because they (the hypocrites) said to those (i.e. the Jews and the Christians) who were averse to what Allah had sent down:

We shall obey you in some matters,

and Allah knows their secret parleys.

27. Then how will it be when the angels take out their souls, beating their faces and their backs?

28. That is because they followed what displeased Allah and hated His pleasure.

So He (Allah) forfeited their deeds.

SECTION 4

29. Do they who have disease in their hearts think

أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ
وَأَعَمَّهُمْ وَأَنبَتَ قُلُوبَهُمْ

أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ
أَمْ لِي قُلُوبٌ أَقْفَالُهَا

إِنَّ الَّذِينَ أَرْتَدُّوا عَلَىٰ أَدْبَارِهِمْ
مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ

الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمْلَىٰ لَهُمْ

ذَٰلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كُرِهُوا مَا نَزَّلَ اللَّهُ

سَطِيعًا عَلَيْنَا فَبَعْضُ الْأَقْصَىٰ

وَاللَّهُ يَعْلَمُ أَسْرَارَهُمْ

فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ
يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ

ذَٰلِكَ بِأَنَّهُمْ اتَّبَعُوا مَا أَصْغَطَ اللَّهُ
وَكُرِهُوا رِضْوَانَهُ

فَأَحْبَطَ أَعْمَالَهُمْ

ر ك و ح ٤

أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ

19. *Fa'-lam an-na-hoo lāa
i-laa-ha il-lai-laa-hu*

*was-tagh-fir li-zam-bi-ka wa
li-mu'-ni-naa-na wal-mu'-
ni-naat.*

*Wal-laa-hu ya'-la-mu mu-ta-
qal-la-ba-kum wa mag-
was-kum.*

RU-KOO' 3

20. *Wa ya-qoo-lul-la-zee-na
aa-ma-noo lau laa nu-z-yi-lat
soo-rah.*

*Fa-t-zāa un-zī-lat 'soo-ra-
tum-muḥ-ka-ma-tunw =
wa zu-ki-ra fee-hal- qī-taa-lu*

*ra-at-tal-la-zee-na fee qu-
loo-bi-him-ma-ra-duiny =*

*yan-zu-roo-na i-lai-ka na-za-
rat-magh-sheery-yi 'a-lai-hi
mi-nal-maut. Fa-au-laa
la-hum.*

21. *Taa-'a-tunw-wa qan-lum-
ma'-roof.*

*Fa-i-zaa 'a-za-mat-amr.
Fa-lau za-da-qul-laa-ha
la-kaa-na khal-ral-la-hum.*

22. *Fa-hal 'a-sai-tum in
ta-wal-lai-tum*

*an tuf-si-doo jil-ar-di wa-
tu-qai-ti-'oo ar-haa-ma-kum.*

19. So, know (O Prophet) that
none is fit for worship but
Allah;

and seek forgiveness for your
sin and for (the sins of)
the believing men and the
believing women.

And Allah knows your
movements and your
resting place.

SECTION 3

20. And those who believe say:
Why is a surah not revealed?

So when a surah firm (in
meaning) is revealed and
fighting is mentioned therein

you will see those who have
a disease in their hearts

looking at you with the look
of one who has fainted from
(the fear of approaching)
death; So woe is to them.

21. Obedience and a gentle word
(are better).

So when the matter is settled,
it would be better for them,
if they remained true to
Allah.

22. Then, maybe if you come
to power,

you will make mischief in the
land and break your bonds
of kinship.

فَلَمْ يَلِدْ إِلَى اللَّهِ إِلَّا اللَّهُ

وَأَسْتَغْفِرُ لِنَفْسِي وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ

ر ك و ع ٣

وَيَقُولُ الَّذِينَ آمَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ

فَلَا تَنَزَّلَتْ سُورَةٌ تُحْكِمُ وَذَكَرَ فِي الْقِتَالِ

رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ قُرْصٌ

يَنْظُرُونَ إِلَيْكَ نَظَرَ الْعَصْفِيِّ عَلَيْهِ
مِنَ الْمَوْتِ فَأُولَئِكَ لَهُمْ

طاعة وقول معروف

فَإِذَا عَزَمَ الْأَمْرُ فَلَوْ صَدَقُوا اللَّهَ
لَكَانَ خَيْرًا لَهُمْ

فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ

أَنْ تُفْسِدُوا فِي الْأَرْضِ وَتَقَطَّعُوا أَرْحَامَكُمْ

QURAN MAJEED

This English Translation of Quran Majed is being published by Darul Taarif (Private) Limited, serially since 7th June, 1978.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ج=gh ح=ha ز=z ص=s ض=d ط=t ظ=z ع=' ه= (Jahr) ق=qa
 Bold Modd T=oo W=oo Y=oo F=oo M=oo A=aa J=oo K=oo

Part 26 Ha-Ma'een

حَم - ٢٦

Chapter 47 Muhammad

محمد - ٤٧

RU-KOO' 2 (Contd.)

16. *Wa min-hum-mainy-yas-ta-mi'u l-laik.*

*Ha-ta'aa i-zaa kha-ra-joo
min 'la-di-ka*

*qaa-loo lil-la-zee-na oo-tul-
'il-ma maa-zaa qaa-la
aa-ni-faa*

*U-laa-i-kal-la-zee-na 'a-ha-
'al-laa-hu a'-laa qu-loo-bi-
him wat-ta-ba-'oo ah-waa-a-
hum.*

17. *Wal-la-zee-nah-ta-dau-
zaa-da-hum hu-danw-*

wa aa-taa-hum taq-waa-hum.

18. *Fa-hal yan-zu-roo-na
il-las-saa'a-is*

an ta'-ti-ya-hum haq-tah

Fa-qad jaa-a ash-raa-(u-haa.

*Fe-na-naa la-hum i-zaa jaa-
at-hum zik-raa-hum.*

SECTION 2 (Contd.)

16. And among them are those
that give ear to you
(O Prophet)

until, when they go out of
your audience,

they say to those who have
been given knowledge:
What did he say just now?

They are those whose hearts
Allah has sealed and they
have followed their lusts.

17. And those who follow gui-
dance, He (Allah) increases
them in guidance

and grants them their
protection (from evil).

18. So do they look only for
the Hour (of Doom)

that it should overtake them
suddenly?

And its signs have indeed
come,

so of what use will be their
remembrance of it when it
(the Hour of Doom)
overtakes them?

وَكُو ع ٢٠ (متبع)

وَمِنْهُمْ مَّنْ يَسْتَمِعُ إِلَيْكَ

حَتَّىٰ إِذَا خَرَجُوا مِنْ عِندِكَ

قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ أَنِفًا

أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ
وَاتَّبَعُوا أَهْوَاءَهُمْ

وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى

وَأَنَّهُمْ يَقُولُونَ

فَهَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ

أَن تَأْتِيَهُمْ بَغْتَةً

فَقَدْ جَاءَ أَشْرَاطُهَا

قَالُوا لِمَ إِذَا جَاءَهُمْ ذِكْرُهُمْ

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Yaqeen International,

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(Near Naveed Clinic)

Saddar, Karachi-74400 (Pakistan)

Phone: 5684325.

Editor, M. M. Ansari,

Published by Syed Irshad Ali,

Printed at:

MATBA DARUT TASNIF,

Iqbal Mansion, Shahrah-e-Liaquat,

Saddar, Karachi 74400 (Pakistan)

Phone: 5686997.

SADAQA-TUL-FITR

Sadaqa-tul-Fitr is the alms or charity that becomes due at sunrise (*Fajr*) Prayer on the day of '*Id-ul-Fitr*. It is preferable to disburse this charity before proceeding for '*Id-ul-Fitr* Prayer. Failing this, it can be distributed afterwards.

UPON WHOM DUE

Sadaqa-tul-Fitr is due from any Muslim on whom Zakat is due. It is also payable by one from whom Zakat may not have yet become due but who possesses goods in excess of his needs that are, in course of time, liable to Zakat whether one year has passed on it or no.

Sadaqa-tul-Fitr is not due from one who himself is eligible to receive Zakat or *Sadaqa-tul-Fitr*.

If someone possesses property in excess of his needs but is at the same time indebted, then *Sadaqa-tul-Fitr* becomes due if after offsetting the amount of debt, so much is left as will attract payment of Zakat, otherwise not.

If one pays *Sadaqa-tul-Fitr* during Ramazan, he is not required to pay it again on '*Id-ul-Fitr* day.

Sadaqa-tul-Fitr is due from self as well as on behalf of each of one's minor children. Major children are required to pay on their own behalf. However, if a minor child is in possession of so much property on which *Sadaqa-tul-Fitr* is due, it should be paid out of it.

Sadaqa-tul-Fitr is essential even if one did not observe Ramazan fasting for any reason.

QUANTUM

Sadaqa tul-Fitr may be given in cash or in kind. If wheat or its flour or ground parched wheat is given, it should be 1.67 kilo, or to be on the safe side 2 kilos, in weight. If barley or its flour is given, it should

be double of the quantity prescribed for wheat.

If it is proposed to give *Sadaqa-tul-Fitr* in cash, it should be equivalent of the value of the prescribed quantities of foodgrain converted at the ruling market price.

If any foodgrain other than wheat or barley is to be given, its value should be equated to the value of the prescribed quantities of wheat or barley.

DISTRIBUTION

Sadaqa-tul-Fitr of one person may be given to any one person or several persons. Conversely, that of several persons can be given to only one. Those entitled to take Zakat are eligible to take *Sadaqa-tul-Fitr*, also.

The above questions are dealt with in the light of Hanafite Fiqh. There may be other points of detail which the reader may refer for clarification to a Islamic scholar or to our Darul Ifta

AL-HADIS: Hazrat Usman (*Razi Allahu 'anhu*) reported that the Messenger of Allah (*Sallallahu 'alaihi wa sallam*) said The best amongst you is the person who learnt Al-Qur'an and taught it (Bukhari)

AL-HADIS: Hazrat Abu Hurairah (*Razi Allahu 'anhu*) reported Allah's Messenger (*Sallallahu 'alaihi wa sallam*) as saying that Allah, the Most High, observed: I am for my servant as he thinks of Me and I am with him when he remembers Me. So if he remembers Me in his mind I also remember him in My Mind and if he remembers me in assembly, I also remember him in the assembly much better than him. (Agreed).

MUSLIMS IN SOUTH AMERICA

There are about two million Muslims living in various countries of South America. 45 percent of them live in Brazil, 20 percent of them are in Argentina and the remaining 20 percent are scattered over various countries including Chile, Peru, Ecuador, Venezuela, Colombia, Paraguay and Bolivia. There are 30 mosques in 20 cities of Brazil and 7 mosques and other Islamic organizations in different cities of Argentina.

Almost in every capital of South American countries there is a central mosque and an Islamic centre for providing facilities for Islamic education and carrying out other religious obligations. Prominent, among these centres are the ones established in Colombia, Bolivia, Paraguay and Venezuela.

The Rector of the Azhar University of Egypt has already initiated arrangements to send delegations comprising readers of the holy Qur'an and qualified preachers to Brazil and other countries of South America for guiding Muslims in carrying out their religious duties during Ramadan. Some of the delegations have already arrived in Brasilia, Buenos Aires and Sao Paulo and the World Muslim League has provided services of Imams and other Ulama to meet the religious requirements of the Muslims during Ramadan.

90 percent of the Muslim immigrants in South America are from Syria, Lebanon and Palestine.

Courtesy: ARAB NEWS

2. Complete Protection from sinful acts.

3. Punctual Presence at congregational prayers, and maximum opportunity to recite Qur'an Majeed and to offer *nafl* (supererogatory) prayers.

4. Honoured status of being a guest of Allah (since a mosque is the House of Allah), for the days and nights of *I'tikaaf*.

Allah has promised a great many rewards for a *Mu'takif* (one who observes *I'tikaaf*).

Types of *I'tikaaf*: *I'tikaaf* is of three types—*Wajib* (obligatory) *Sunnat-i-Muak-kadah* (Prerogatory) and *Mustahab* (Supererogatory).

***I'tikaaf-i-Wajib* or *I'tikaaf-i-Nazr*:** is observed to fulfil a vow made by way of thanks-giving after one's prayer has been granted. If someone offers to observe *I'tikaaf* for a fixed number of days, say three days, *I'tikaaf* for the number of days as resolved, becomes *Wajib*. One should resolve to observe *I'tikaaf-i-Wajib* for at least one full day because fasting is an essential requirement for this type of *I'tikaaf*.

I'tikaaf-i-Sunnat Muakkadah is observed for the last 9/10 days of Ramazan, from the evening of the 20th Ramazaan upto the evening of the 29th or 30th when the Shawwal moon is sighted. It is also known as *Sunnat-i-Muakkadah*, *'alat-Ritava*, because a few persons from a locality can offer it on behalf of all of its residents.

Mustahab I'tikaaf can be observed for any length of time, fasting is not essential for it. While entering a mosque for daily prayers or even otherwise, one can resolve for *I'tikaaf* for the time one remains in mosque.

Ladies can observe *I'tikaaf* by confining themselves to a corner of the house, after making a firm resolve for it. They can leave their

place to answer the calls of nature and/or for an obligatory bath. When the menses start, *I'tikaaf* is to be given up forthwith.

Essentials of *I'tikaaf*: A *Mu'takif* must be—

— a Muslim,
— a sane person,
— free from *Hadas-i-Akbar*, that is, should be ritually clean from pollution resulting from sexual intercourse or otherwise; a lady *Mu'takif* should also be free from menstruation.

2. Intention (*Niyat*) for *I'tikaaf* made either in mind or in words before entering a mosque for the purpose.

The above conditions are common to all types of *I'tikaaf*, Fasting is essential in addition for *I'tikaaf-i-Wajib*, as also for *I'tikaaf Sunnat-Muakkadah*.

What is Commendable during *I'tikaaf*:

- Recitation of Qur'an Majeed.
- Recitation of Durood Shareef (invocation of blessings to the Holy Prophet (*Sallallahu 'alaihi wa sallam*)).
- Studying of and instruction in religious literature.
- Offering good advice or giving sermons to Muslim brethren.
- Selection of a mosque for *I'tikaaf* where Juma' (Friday) prayers are held.

A *Mu'takif* is not to come out of the mosque during *I'tikaaf* except for some genuine reason such as:—

— Visiting his house for (a) answering the call of nature, or (b) performing an obligatory bath, if these facilities be not available by the side of the mosque. If a *Mu'takif* owns or has rented two houses, he should go to the house which is nearer to the mosque.

— Going to *Jam'* masjid for Juma' (Friday) prayer if it is not held in the mosque where he is in

I'tikaaf, and returning without undue delay. He should preferably leave his mosque at *Zawal* (the time when the sun crosses the Meridian) or soon thereafter to reach the *Juma'* masjid, just in time to offer four *rak'ats* of *Sunnat* prayer before the Juma' sermon, *Khutbah*.

A *Mu'takif* can follow the normal routine of his life. He can eat and drink (outside the hours of fasting) and sleep in the mosque or make some essential purchases from outside the mosque if and when there is no one else to do the shopping for him. He can attend, while in the mosque, to his private and professional work which needs his immediate attention. He can also join (or lead) funeral prayers if he had them in mind when making his resolve for *I'tikaaf*.

What Nullifies *I'tikaaf*:

— Coming out of the mosque deliberately or leaving it for some genuine reason upheld by *Shar'ah* but staying out for an unduly long period.

— Leaving the mosque due to fear or illness.

— Make love.

No '*Qaza*' (compensatory) *I'tikaaf* is necessary for *I'tikaaf Sunnat-i-Muakkadah* and *I'tikaaf-i-Nafil* if the same happen to become nullified. But observance of '*Qaza*' *I'tikaaf* for a nullified *I'tikaaf-i-Wajib*, is essential.

AL-HADIS: Hazrat Abu Hurairah (*Razi Allahu 'anhu*) reported that the Holy Prophet (*Sallallahu 'alaihi wa sallam*) forbade two bargains in one sale. (Malek, Tirmizi, Abu Daud, Nisai.)

AL-HADIS: Hazrat Abu Hurairah (*Razi Allahu 'anhu*) reported that the Messenger of Allah (*Sallallahu 'alaihi wa sallam*) used to store up nothing for the morrow. (Tirmizi.)

8. **Noorun**—(Light) and follow the Light which is sent down with him....(7:157).
....but we have made the (Qur'an) a Light, wherewith We guide such of our servants as We will;....(42:52).
9. **Ra'ayun**—(Rational Reflections). This is (nothing but) Lights from your Lord, and Guidance, and Mercy, for any who have Faith. (7:203).
10. **Qur'aanun Arabiyyan**—(Arabic citation). We have sent it down as an Arabic Qur'an... (12:2).
11. **Ba'aseratin** — (Mental vision, Keen insight) Say Thou: "This is my Way! I do invite unto God.—on evidence clear as the seeing with one's eyes.—I and whoever follows me, Glory to God! and never will I join gods with God (12:108).
12. **Balaqathan Hamees**—(Proclamation). Here is a Message for mankind: let them take warning there-from... (14:52).
13. **Az-zikr**—(Remembrance, Invocation). We have without doubt, sent down the Message: and We will assuredly guard it (from corruption). (15:9).
14. **Qur'an al-Azeem** — (Magnificent, August). And we have bestowed upon thee the Seven oft-repeated (Verses) and the Grand Qur'an. (15:87).
15. **Hudan wa Rahmatun**—(Right guidance and Mercy). And we sent down the Book to thee for the express purpose, that thou shouldst make clear to them those things in which they differ, and that it should be a guide and a mercy to those who believe. (16:64).
16. **Tibyanun**—(Exposition, Good news)....and We have sent down to thee the Book explaining all things, a Guide, a Mercy, and Glad Tidings to Muslims' (16:89).
17. **Shifan** — (Healing Remedy, Gratification). We send down (stage by stage) in the Qur'an that which is a healing and a mercy to those who believe;.... (17:82).
18. **Qayyuman** — (Straight, Valuable). He hath made it straight (and clear) in order that He may warn (the godless).... (18:2).
19. **Al-Haqqa** — (Truth, Real, Imperative) Say. "The Truth is from your Lord"... (18:29).
20. **Al-Furqaan**—(Criterion Evidence). Blessed is He Who sent down the Criterion....(25:1)
21. **Tanzeel** — (Revelation, Inspiration). Verily this is a Revelation from the Lord of the Worlds... (26:192)
22. **Qur'an-Il Hakeem**—(Judicious, Wise). By the Qur'an, full of Wisdom. (36:2).
23. **Imaam-im-Mubeen** — (Clear), and of all things have We taken account in a clear Book (of evidence). (36:2).
24. **Bashoerun wa Nazeerun** — (Herald, Harbinger of good news and warning). A Book, whereof the verses are explained in detail—a Qur'an in Arabic, for people who understand, giving good news and admonition....(41:4).
25. **Kitaabun Azeemun** — (Mighty Venerable) Those who reject the Message when it comes to them (are not hidden) from Us. And indeed it is a Book of Exalted power, (41:41).
26. **Ruhan**—(Soul, Breath of Life). And thus have We, by Our Command, sent Inspiration to thee;....(42:52).
27. **Al'yyun**—(Exalted, Sublime, Supreme). And verily, it is in the Mother of Book; Our Presence, high (in dignity), full of wisdom. (43:4).
28. **Zikrun** — (Message). The (Qur'an) is indeed the Message, for thee and for thy people, and soon shall ye (all) be brought to account. (43:4).
29. **Qur'aanun Kareem** — (Munificent, Gracious). That this is indeed a Qur'an most honourable, (56:77).
30. **Tazkira** — (Memento). But verily this is a Message for the God-fearing (69:48).
31. **Qur'aanun 'Ajabun** — (Marvellous, Remarkable).... They said. "We have really heard a wonderful Recital." (72:1).
32. **Qur'aanun Majeedun** — (Glorious) Splendid, Famous Nay, this is a glorious Qur'an. (85:21).

I' TIKA AF

I'tikaaf is one of the devotional duties pertaining to the month of Ramazan. *I'tikaaf* in this context means: "Confining oneself in the House of Allah — a mosque, from the afternoon of the 20th of Ramazan (a little before sunset) till the appearance of the Shawwaal moon. The mosque should be one where congregational prayers are regularly held five times a day. One should enter the mosque with the express intention of *I'tikaaf*."

A few of the blessings of *I'tikaaf* are—

1. Full time remembrance of Allah by staying in the seclusion of a mosque.

"On no soul does God place a burden greater than it can bear...." (2:286).

Accordingly, although there can be no laxity in so far as the obligation of fasting is concerned, there are facilities provided for one who may be sick or on a journey. Qur'an Majeed says:

"....But if any one is ill, or on a journey, the prescribed period (of fasting should be made up) by days later. God intends every facility for you; He does not want to put you to difficulties...." (2:185).

Night of Power: Besides the injunction about obligatory revelation of Qur'an Majeed and fasting, there is yet another blissful event associated with the month of Ramazaan. It is the Night of Power which is described in Qur'an Majeed as follows:

"We have indeed revealed this (Message) in the Night of Power: And what will explain to you what the Night of Power is? The Night of Power is better than a thousand months. Therein come down the angels and the Spirit, by God's permission, on every errand: Peace!....This until the rise of Morn!" (97:1-5).

The Night of Power is the crowning glory of Ramazaan. Hazrat 'Ayesha (*Razi Allahu 'anha*) reported that the Messenger of Allah (*Sallallahu 'alaihi wa sallam*) said: "Search for the Night of Power in an odd night out of the last ten nights of Ramazaan." (Bukhari). The consensus is that it is the twenty-seventh night of Ramazaan.

This Night is associated with night vigil and devotional worship which stir up pious feelings and the soul tends to soar to attain nearness to God. Hazrat 'Ayesha narrated:

AL-QUR'AN

QUR'AN MAJEED AND ITS ATTRIBUTIVE NAMES

We, as Muslims, claim to have first hand information on matters moral and material. We speak from the Book which is at once authentic, imperative and conclusive. It tells us all that is good for us to know. It speaks of the creation of man and the Universe, of heaven and the earth and their respective function, place and position. Above all it tells us of One Supreme Being Allah and the laws governing His creation. It tells us of the Apostles — from the first (Adam — *alaihi salaam*) to the last Muhammad (*Sallallahu 'alaihi wa sallam*) — the Book and Scriptures, the people who have gone by and the fate that befell those who rejected the Apostles because of their vanity or obstinacy. It contains all that is necessary for our guidance in this world from "the smallest" (*asghar*) to the greatest (*akbar*) and from what is "fresh and tender" (*rafthun*) and what is "dry and acid" (*yaa'bi'um*) to enable us to draw our lessons and to model our lives to the pattern which is safe and sound for us.

"I asked 'O Messenger of Allah Tell me, if I were to find a night to be the Night of Power, what should I recite therein? The Messenger of Allah (*Sallallahu 'alaihi wa sallam*) said: 'Recite O Allah You are forgiving, You love forgiveness, so forgive me'." (Bukhari)

May Allah help us to earn the blessings of Ramazaan fasting, reading of Qur'an Majeed, and the Night of Power. Ameen!

—o—

The Holy Qur'an has therefore, many names based on its different aspects and attributes: some of which are given below (with chapter and verse)—

1. **Al-Kitabu** — (Book, Record, Document of assured certainty). This is the book in it is guidance sure, without doubt...." (2:2).
2. **Habl** — (Bond, Cord) And hold fast, all together, by the Rope which God (stretches out for you) ... (3:103).
3. **Bayan al-haqq** — (Declaration, Manifestation for mankind). Here is a plain statement to men.... (3:138).
4. **Hudaw wa Manizatan** — (Right guidance and Spiritual) a guidance and instruction to those who fear God! (3:138).
5. **Barhaan** — (Proof, Evidence) O mankind! Verily there hath come to you a convincing proof from your Lord: for We have sent unto you a light (that is) manifest. (4:174).
6. **Musaddiqun wa-Muhaiminan** — (Corroborator, Guardian, Protector). To thee We sent the scripture that came before it, and guarding it in safety: so judge between them by what God hath revealed, and follow not their vain desires, diverging from the Truth that hath come to thee. (5:48).
7. **Mubarakun** — (Blessed). And this is a Book which We have revealed as a blessing: so follow it and be righteous, that ye may receive mercy: (6:155).

AL-QUR'AN

SPIRITUAL EFFECTS OF FASTING

Fasting is an ancient and universal practice. The Celts, the Romans, the Babylonians, and the Assyrians practised fasting. The Cynic, Stoic, Pythagorean, and Neoplatonic philosophers commended fasting. The followers of Hinduism, Jainism, Buddhism, Confucianism, and Zoroastrianism practise it. The Jews observe an annual fast on the day of atonement in commemoration of the descent of Moses from Sinai after spending forty days of fast in order to be able to receive revelation. Jesus observed fast for forty days in the desert and commanded his followers to fast. In brief, the practice of fasting has been common in one form or the other in all human societies.

Before the advent of Islam, fasting was resorted to by way of repentance or penance, or as a mark of mourning, or to celebrate some particular occasion, or to ward off an apprehended danger, or to con-

to Traditionists. Prophet Abraham (Ibrahim *alaihis salaam*) received Scriptures on the 1st or 3rd of Ramazaan; Prophet David (Dawood *alaihis salaam*) on the 12th or 18th; Prophet Moses (Musa *alaihis salaam*) on the 6th; and Prophet Jesus (Isa *alaihis salaam*) on the 12th or 13th.

It was in this very month that the sending down of Qur'an Majeed to the Holy Prophet Muhammad (Sallallahu 'alaihi wa sallam) commenced and then its gradual revelations continued for twenty-three years. Qur'an Majeed testifies:

"Ramadhan is the month in which was sent down the Qur'an, as guide to mankind...." (2:185).

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trol a prevailing epidemic, or to gratify and please a deity or to put pressure to achieve a certain desired end. The form of fasting also differed. For example, Jews ate only in twenty-four hours. Among Hindus, the restriction applies only to cereals whereas eating of fruits or taking of liquids during fasting is not prohibited. In fact, in ancient faiths and creeds, the objects of fasting were very limited, the intention generally being self-mortification, asceticism, or the satisfaction of some superstitious urge.

DIVINE REVELATIONS: Ramazaan is the month of fasting in Islam. The blessings of this month, the ninth of the Islamic calendar, are manifold. It is the month of special worship, patience, compassion, and spiritual elevation. Its greatness is manifest in the fact that Almighty God chose it for the revelation of His Scriptures from time to time.

Abraham (Ibrahim *alaihis salaam*) received scriptures on the first or third of Ramazaan, David (Dawood *alaihis salaam*) on the twelfth or the eighteenth, Moses (Musa *alaihis salaam*) on the sixth, and Jesus (Isa *alaihis salaam*) on the twelfth or the thirteenth of this month.

It was in the very month of Ramazaan that Qur'an Majeed, the last revealed Book, started descending upon Holy Prophet Muhammad (Sallallahu 'alaihi wa sallam). Qur'an Majeed testifies:

"Ramadhan is the month in which was sent down the Qur'an, as a guide to mankind...." (2:185).

Fasting in Islam: Ramazaan was also chosen by God for the observance of month-long obligatory fas-

ting by the Muslims in order to be self-restraint. In the words of Qur'an Majeed:

"....So every one of you who is present (at his home) during that month (Ramazaan) should spend it in fasting...." (2:185).

"O you who believe! Fasting is prescribed to you as it was prescribed to those who preceded you, that you may learn self-restraint, for a fixed number of days...." (2:183-184).

The purpose of fasting in Islam is self-righteousness; Like all other virtues God willed to perfect in Islam the institution of fasting too. It constitutes one of the Five Fundamentals of Islam. Fasting is a duty unto God. Common practices have been prescribed so that, besides individualistic virtues, Islamic fasting leads to collective righteousness.

Merely to go without food or drink for a certain prescribed period of time is not the end-all and be-all of Islamic fasting. This much is only the body, and not the soul, of fasting. This much could at times mean a mere curative treatment for an ailing body. On the other hand, the human soul as well needs cure for the sake of its health and well-being. The discipline and routine of Islamic fasting caters also for such need of the soul. This is the spirit of fasting in Islam and in it lies the difference between Islamic and non-Islamic institution of fasting.

The practices of Islamic fasting are designed to divert human mind towards righteousness through a process of self-denial. Fasting constitutes a process of self-purification, self-righteousness, and spiritual development of one's self.

Fasting in Islam is not prescribed to cause undue hardship. The Divine principle, as specified in Qur'an Majeed, is:

AL-QUR'AN

BLISS OF RAMAZAAN

Ramazaan is the ninth month of the Islamic calendar. It is known as the month of fasting. Fasting was practised in various faiths and creeds even before Islam and it was ordained in various revealed religions.

Jews observe an annual fast on the day of atonement in remembrance of the descent of Prophet Moses (*Musa alaihis salaam*) from Mount Sinai after forty days of fasting so as to be able to receive revelation. Prophet Jesus (*'Isa alaihis salaam*) observed fast for forty days in the desert and commanded his followers to fast.

Before the advent of Islam, fasting was resorted to by way of repentance or penance, as a mark of mourning, to celebrate a particular occasion, to ward off some apprehended calamity, to control a prevailing epidemic, or to please an assumed deity.

The form and routine of fasting has varied from people to people. For example, Jews take meal only once in twenty-four hours. The restriction among Hindus is confined to cereals, whereas eating of fruits or taking of liquids during fasting is not prohibited. In fact, the objects of fasting in ancient faiths and creeds were limited. The intention generally was self-mortification, fulfilment of some superstitions, to please idols or dreaded deities, to observe a ritual, or to satisfy one's ascetic urge.

FASTING IN ISLAM

Like other virtues, Allah willed to perfect in Islam the institution of fasting too. Piety has been laid down as the basis of fasting in Islam. Qur'an Majeed ordains: Fast so that "you may learn self restraint" (2:183 and 187). Abstinence from

food, drink, or sex constitutes discipline of the body. This much comprises only the physical aspect of fasting. However, the concept of piety goes beyond the negative physical restraints. It also calls for a positive discipline of the soul under a process of self-purification by means of constancy in daily and nightly acts of worship, on top of the physical self-abnegations.

INJUNCTION OF QUR'AN MAJEED

The limits prescribed by Allah and defined in Qur'an Majeed in connection with fasting permits approach to one's wife on the night of the fasts. To eat and drink until appearance of the white thread of dawn as distinct from its black thread is also permissible. Then one has to complete his fast till the night appears. (2:187).

The emphasis is on self-righteousness. The entire ordeal is such that a normal healthy human being can reasonably withstand. The motto of Qur'an Majeed is:

"On no soul does Allah place a burden greater than it can bear...." (2:286)

Accordingly, although there can be no laxity in so far as the obligation of fasting is concerned, there are facilities provided for one who may be sick or on a journey. Qur'an Majeed says:

"....But if any one is ill, or on a journey, the prescribed period (of fasting should be made up) by days later. Allah intends every facility for you; He does not want to put you to difficulties...." (2:185)

Fasting in Islam is intended to keep a person away from indulgence or material pleasure

seeking. Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) is reported to have said:

"If one did not abstain from can't and lies during the fast, Allah has no need for his starvation." (Bukhari).

Islam does not, however, enjoin courting of undue hardship by the persons observing fast. Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) did not like monastic ways and therefore discouraged them. The Arabs had long been used to observe fasting for several days without breaks. Certain Companions (*Razi Allahu 'anhum*) showed inclination to doing the same, but they were sternly forbidden. Hazrat 'Abdullah bin 'Umar (*Razi Allahu 'anhu*) had leaning towards ascetic ways. He made a resolve to fast all day and to pray all night for the whole of his life. Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) admonished him this: "You owe a duty to your body, to your eyes, and to your wife. Three days' fasting each month is quite enough." 'Abdullah said: "I have strength for more than that." "Well then," suggested Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) "let it be the third day (that is after every two days)." 'Abdullah said: "I am strong enough to stand more than that." Kind Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) then said, "Here is the limit: Go on fasting on alternate days." (Bukhari). THE MONTH OF REVELATION

The blessings of Ramazaan are manifold. It disciplines the body and the soul. It guides all the human senses towards virtue. It assists overcoming vices. This is the month for the downpour of Allah's bountiful blessings.

Allah chose the month of Ramazaan for the revelation of His Scriptures from time to time. According

In the name of Allah, the All-Compassionate, the Most-Merciful

FASTING IN ISLAM

All praise be to Allah for He, in His Infinite Mercy, has bestowed upon us the virtues and blessings of yet another auspicious month of Ramazaan. It is time for us to bring to the fore the spirit of fasting, prayer, and charity; and to renew the resolve to dedicate ourselves to the teachings and preachings of Qur'an Majeed and Sunnah.

Fasting in Islam is a spiritual discipline that equips Muslims with deep devotion towards God. It enervates the soul to strive to reach the highest rung of the spiritual ladder leading up to self-purification and refinement

God is Eternal and Absolute In His grace. He provides for moral and spiritual up-lift of mankind. The followers of the Right Path themselves stand to gain. They do not bestow any favour on God. Similarly, those who go astray and commit evil deeds themselves face recompense of their doings. God has clarified it in Qur'an Majeed in these words:

"If you did well, you did well for yourselves/if you did evil, (you did it) against yourselves...." (17:7).

Hazrat Abu Zarr (*Razi Allahu 'anhu*) said that the Messenger of Allah (*Sallallahu 'alaihi wa sallam*) related these words of God:

"O My servants! If those who have gone before, and those who will come after, and all men and jinn, become as pious as the most pious among you, surely that is not going to add a bit to My Divinity.

O My servants! If those who have gone before, and those who will come after, and all men and jinn, become as vicious as the most vicious among you, surely that is not going to take away a bit from My Divinity.

O My servants! If those who will come after, all men and jinn, gather at one spot and beg of My favour and I do grant each one his wish, it is not going to reduce My bounty any more than a droplet of water passable through the eye of a needle, can deplete the ocean.

O My servants! Indeed I count your deeds and then return to you their reward in full.

Thus, he among you who is rewarded, should praise Me and he who is dealt with otherwise denounce none save his own self." (Muslim).

Fasting in Islam is a means to self-satisfaction and self-righteousness. Mere hunger or thirst is not the end. It is their accompanying practices of worship and self-abandonment to the Will of God that provide the soulstirring gains which indeed, are the heart's desire of the Muslim.

Islamic fasting implies a special virtue that distinguishes it from all other types of virtues. The act of fasting is only in the knowledge of the person observing the fast and God. There is, therefore, no room for any hypocrisy about it. Hazrat Abu Hurairah (*Razi Allahu 'anhu*).

reported that the Messenger of Allah (*Sallallahu 'alaihi wa sallam*) related these words of God:

"Fasting is for Me, and I shall Myself compensate it." (Bukhari, etc.).

Let us welcome this auspicious month of Ramazaan and, while it lasts, make resolve to fast and pray with utmost sincerity and devotion. May God Almighty help us. Ameen.

AL-HADIS: Hazrat Ayesha (*Razi Allahu 'anha*) has reported that Allah's Messenger (*Sallallahu 'alaihi wa sallam*) said: Any Ummah will keep on flourishing as long as it retains the following three characteristics.

(1) they speak the truth when they lack (2) they administer Justice when they decide the affairs of the people, and (3) they are Merciful on weaklings when a request for Mercy is made. (Agreed)

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PUBLISHED FORTNIGHTLY UNDER THE AUSPICES OF DARUT TASNEE (PRIVATE) LIMITED
On the 7th & 22nd of every month

VOL. 41

RAMAZAAN 13 and 27, 1413 A.H. MARCH 7 and 22, 1993

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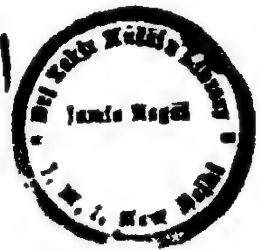
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١٤ شوال . ١٤١٣ هـ الموافق ٧ أبريل ١٩٩٣ م

المجلد ٤١

الإسلام وأثره في إسعاد الإنسانية :



- إن الاسلام هو دين الإنسانية الخالد — دين يصلح لكل زمان ومكان .
- وكتب الله : هو المستور الساوي الخالد لم نترك حاجة من دواحي الاصلاح الا طرقتها .

الدين والعلم والمعرفة :

- أن الدين في تاريخه الطويل حاول أن يصحح فكر الانسان في كثير من الاشياء المتعلقة بنفسه وبالعالم ككل

نطرح آيات القرآن الكريم والأحاديث النبوية المقدمة
لمنفعة قرائنا الكرام، فنناشدكم أن يؤمنوا بحريتها،
من الواجب أن يتم التفضل من الصفحات المطبوعة
بها بالطريقة الإسلامية اللائقة . وشكراً .

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عن عبد الله بن عمر رضي الله تعالى عنهما . عن النبي ﷺ انه قال : ان الله عز وجل كتب مقادير الخلق قبل ان يخلق السموات والارض بمحمسين الف سنة وكان عرشه على الماء .

(رواه مسلم)

وعن العرياض - بكسر العين - ان سارية رسول الله ﷺ عن النبي ﷺ قال : اني عبد الله في ام الكتاب لحاتم النبيين . وان آدم لمنحدل في طسته

(رواه الام احمد والحاكم)

في تقدم نمونه ﷺ على نوح الروح في آدم ﷺ وفي كونه ﷺ حاتم النبيين .

التحرير

<p style="text-align: center;">أشعار المشرقة السنوي في اليقين إنترنشنل</p> <p style="text-align: center;">إصدار من المجلد ٣٩ - ٣٩</p>		<p style="text-align: center;">لا حظ</p> <p>على نقل المدار المشورة في مجلة اليقين إنترنشنل أو فاسا أو ترجمه أو بنية أو بنية أخرى، على أن يذكر مصدر المواد المشورة ويتم روبا نسخة من روبا، إلا أن لا نسخ نقل ترجمه الفقرة، ليس لإجراء أو الكفاءة الصوتية بالحروف الرومانية أو سرور، صومالي اليقين قرب النص من على التوال في كل عدد من المجلد</p>	
<p>رواية في حالة التدبير في كل من كراتي</p> <p>المجلة الباكستانية</p> <p>أوبانداوس دولاراتي</p> <p>رواية</p>		<p style="text-align: center;">جميع المراسلات</p> <p>باسم مدير اليقين إنترنشنل</p> <p>كتب البريد وار التصيفات</p> <p>مجاهد آاد، جب روبر رود</p> <p>خرافتي - باكستان</p>	
<p>٢٤٠٠٠</p> <p>٢٨٠٠٠</p> <p>١٩٠٠٠</p> <p>٢٢٠٠</p> <p>٣</p> <p>١٢٠٠</p> <p>١٧٥٠</p>		<p style="text-align: center;">هوام</p> <p>الكتب الرئيسية ٩٨ ٢٢٦٥٩٧</p> <p>الكتب الفرعية ٥٠١٣٢٥</p>	
<p>٢٤٠٠٠</p> <p>٢٨٠٠٠</p> <p>١٩٠٠٠</p> <p>٢٢٠٠</p> <p>٣</p> <p>١٢٠٠</p> <p>١٧٥٠</p>		<p style="text-align: center;">التدبير مقدما</p> <p>والله اعلم بالصواب</p>	

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

كَشَفَ الدُّجَى بِجَمَالِهِ
صَلَّوْا عَلَيْهِ وَآلِهِ

بَلَغَ الْعُلَى بِكَمَالِهِ
حَسَنَتْ جَبِينُ خِصَالِهِ

أَلْفَمَّ مَنَ عَلَى سَيِّدِنَا مُحَمَّدٍ آلِهِ وَعَلَيْهِمْ سَلَامٌ وَدِينٌ مُتَكَلِّمٌ لَكَ .

الإسلام وأثره في إسعاد الإنسانية

إن الاسلام : هو الوحيد من بين أديان السماء وقوانين الأرض : الذي قد كمل مصالح الأفراد والأمم جميعا : دينية ودينية على أوسع نطاق ، وصلاح لذلك في جميع الأزمنة وكافة الشعوب ، فهو ، دين الإنسانية الخالد ، وذلك لما اشتمل عليه . من التعاليم السامية ، والمبادئ القويمة والارشادات الحكيمة ، والقوانين العادلة : التي أوردتها فيه رب الاساسة . لتتفق وصالح الانسانية . . وهو وحده . بمحسراته العظيمة التي نزل بها القرآن الكريم : الذي يضمن إقامة مجتمع انساني عادل ، بعيدا عن الشر ، والأنانية ، والالتداد الرخيص على حساب الآخرين ، لأنه الدين الذي وضعه الله للانسانية ، ليحقق لها الخير والسعادة . على مر الدهور والأعصار

ربا الكون ، فوجرى من تحتها العدل والسلام : فبنوا مجدا وسيادة ، وكانوا خير أمة . تمثل الشهامة والكمال والحكمة . .

لقد صار المسلمون الاوائل بفضل تمسكهم بهذا الدين القويم : بين عشية وضحاها : سادة العالم وقادة الشعوب ، لدرجة أن القائد المسلم : وقف ذات يوم أثناء الفتوحات الاسلامية على شاطئ المحيط الأطلسي : من جهة البرتغال ، ونادى فرسه : اركض يا جواد لا تقف ، ويا سيف لا تعتمد ولا تكف ، فوالله لو أعلم أن هناك أرضا معمورة وراء هذا المحيط لخضت عبابه بعروسي هذا . .

وكتاب الله : وهو الدستور الساوي الخالد : لم يترك ناحية من نواحي الاصلاح : الا طرقها ، ولا نظاما من النظم الاجتماعية والسياسية والاقتصادية : إلا بينه لنا أحسن بيان : « إن هذا القرآن يهدي للذي هي أقوم ويبيش

فهو دين الحماة والاصلاح ، دين الرقي والحضارة ، دين الحق والخلود ، دين قيادة وتوجيه ، دين تكافل وتعاون ، وأحوة ونضامن ، دين يصلح لكل زمان . ويصلح لكل مكان : الى أن يرث الله الأرض ومن عليها ، دين ارتضاه الله لنا ليكون مسك الختام لجميع الشرائع الساوية . . اليوم اكملت لكم دينكم واتممت علكم معنى ورضيت لكم الاسلام دينا . .

نقد صاغ هذا الدين المسلمين جميعا على اختلاف احناسهم والستهم والوانهم : عربا وعجميا في قالب واحد ، وصهرهم في بوتقة واحدة ، والفت بين قلوبهم ، وكانوا أمة : شديدة البأس ، عظيمة القوة ، مسموعة الكلمة ، واسعة السلطان ، منهم اساتذة العالم : سياسة وعلم وأدبا ، وأئمة الفنون ، اختراعا وتطبيقا وعملا ، قلمهم يكتب فيطاع ، وحسامهم يتفضى فيهاب ، وراياتهم ترفق فوق

السؤال : عن أمور الدين والتشريع ، لأنها من علامات الجمود والتزمت ، ولأنها قد تدفع : إلى تحريم أو تضييق ، عن أبي هريرة رضي الله عنه قال : حطبنا رسول الله ﷺ فقال : أيها الناس قد فرض الله عليكم الحج فحجوا فقال رجل : أكل عام يا رسول الله ؟ فسكت حتى قالنا ثلاثا ، فقال رسول الله ﷺ لو قلت نعم لوجبت ولما استطعتم ، ثم قال : ذروني ما تركتكم فأنا مهلك من كان قبلكم بكرة سؤلهم ، واحتلافهم على أنبيائهم ، فإذا أمرتكم بشيء فأتوا منه ما استطعتم ، وإذا نهيتكم عن شيء فدعوه . رواه مسلم . . . وعن أبي ثعلبة قال : قال رسول الله ﷺ : « إن الله فرض فرائض فلا تضيعوها ، وحد حدودا فلا تعتدوها ، وحرم أشياء فلا تنتهكوها ، وسكت عن أشياء رحمة بكم غير نسيان ، فلا تبحثوا عنها » رواه مسلم والدار قطني . .

وقد رعب القرآن الكريم المسلمين في أن يجتهدوا ، وأن يستنبطوا ، وأن يسترشدوا بعلمائهم ومفكرهم ، قال تعالى . « وإذا جاءهم أمر من الأمن أو الخوف أذاعوا به ولو ردوه إلى الرسول وإلى أولى الأمر منهم لعلمه الذين يستنبطونه منهم » . .

إن الاسلام : ليس عقيدة دينية فقط ، ولا نظاما أخلاقيا فحسب ، بل هو دين ودولة : بكل ما تتسع له كلمة دولة من معنى مدلول ، إنه الشريعة التي أنزلت على معلم الانسانية ، ومصدق البشرية محمد ﷺ . الرسول الخاتم اقيم بناء عالميا لإنسانيا ، يسهم في مد العالم باشاعات تضيء له الطريق : إلى الخير والحق والهداية : « تبارك الذي رل الفرقان على عبده ليكون للعالمين نذيرا » فالاسلام في الحقيقة : نظام انساني متكامل : يجمع بين الدين والدنيا ، وليس مجرد علاقة فحسب بين الانسان وربّه . .

(نتبع على الصفحة ٦٨)

المؤمنين الذين يحملون المصالحات أن لهم أجرا كبيرا وأن الذين لا يؤمنون بالآخرة اعتدنا لهم عذابا اليما ، وقال تعالى : « قد جاءكم من الله نور وكتاب مبين . يهدي به الله من اتبع رضوانه سبيل السلام ويخرجهم من الظلمات إلى النور بإذنه ويهديهم إلى صراط مستقيم » فهو ينادينا : أن نخرج من الظلمات ، وأن نقبل على النور ، وأن نتلمس رضوان الله في شريعته وحدوده وأنظمته ، لأنها وحدها : التي تهيء لنا الحياة الطيبة ، وتضيء لنا طريق العظمة والخلود . .

فالشريعة الاسلامية : تستوعب الحياة ، وتتسع لكل ألوانها ، لأنها تشريع حالد ، جاء لخير الناس وإسعادهم ، وتنظيم حياتهم ، لقد أكرم الله بها عباده ، لتكون شريعة عالمية : تركز دعائهم على مصالح العباد ، فلا ضرر ولا ضرار . ولا ضيق ولا حرج ، ولا عسر ولا إرهاب ، قال رسول الله ﷺ لمعاد بن جبل ولأبي موسى الأشعري لما بعثها إلى اليمن : « يسرا ولا تعسرا ، وبشرا ولا نفرا ، وتطاوعا ولا تخلفا » رواه البخاري ومسلم . . والنشريع الاسلامي : باستمرار نظمه وقوانينه المستمدة من القرآن الكريم ، والسنة النبوية : يتسع بقواعدهما العامة لكل تطور في الزمان أو المكان ، متى كان التطور إلى خير وبر ، ويضيف عد فقد النص ، القياس والاجماع ، ويقعد قاعدتين عظيمتين تنسجم بأفاقهما الرحبة لكل طارئ ، على الحياة وكل جديد مستحدث قاعدتي .

(١) سد الدرائع (٢) والمصالح المرسله . .

ومن الأصول المقررة في منطق الاسلام : أن الله عز وجل لا تنفعه طاعة من أطاعه ، ولا تضره معصية من عصاه ، وإنما شرعت الحدود والأحكام لخير الناس وأمنهم وسعادتهم . . وكان رسول الله ﷺ بكره كثرة

الدين والعلم والمعرفة

بين الدين والعقل ، واما اصرار على مناهضة الدين والنيل منه . ويعنى ذلك أن الدين كان المائدة الوفيرة التى عاشت عليها الفلسفة ، وبعد ذلك لن نعلق على ما اذا كانت قد قلقت الأطباق هنا وهناك فى حركة متمردة ، أو حتى قلبت المائدة رأسا على عقب .

وهناك كثيرون فى الشرق والغرب ، قديما وحديثا ، حاولوا التقريب بين الدين والفلسفة (بعد انفصالهما) عن طريق وصف كليهما بصفتان متشابهة ترتبطان فى أغلب الأحيان بالغاية التى يتوخاها كل منهما ومن هؤلاء فى الاسلام الشهرستالى - متبعا فى ذلك خطى فلاسفة الاسلام من قبله ، أذربط بين الفلسفة والدين وقارن بين موقف النى وموقف الحكيم فقال « لما كانت السعادة هى المطلوبة لذتها . وانما يكدر الانسان لنيلها والوصول اليها ، وهى لاتنال الا بالحكمة فالحكمة تطلب ، اما ليحصل بها ، وأما لتعلم فقط » ثم يقارن الشهر ستالى بين الأنبياء والحكماء فقول « الأنبياء أيدوا بامدادات روحانية لتقرير القسم العلمى ، وبطرف ما من القسم العلمى . والحكماء تعرضوا لامدادات عقلية تقريراً للقسم العلمى . وبطرف ما من القسم العلمى لغاية الحكيم هو أن يتجلى له نظام الكون ، بينما النبى يهيم بتحقيق مصالح العامة حتى يبنى نظام العالم وتنظم مصالح العباد .

ونود أن نذكر بعض التحفظات على رأى الشهرستالى فى مثل هذه المقارنات التى يعقدها المفكرون كثيرا بين مقام النبوة ومقام الحكمة أو الفلسفة بمفهوم الحكمة .

محمد كمال جعفر

هناك من رأى أن الدين يخدم غرضا علميا ومعرفيا والواضح أن الدين فى تاريخه الطويل حاول أن يصحح فكر الانسان فى كثير من الاشياء المتعلقة بنفسه وبالعالم ككل . ونلمس ذلك بوضوح فى الديانات السماوية الكبرى .

لقد حاول الدين أن يجيب عن أسئلة كثيرة طالما شغلت الانسان واقتضت مضجعه ، أسئلة من هذا النوع !

من أنا ؟ وما نفسى تلك التى أشعر بها ! ما هذا العالم ؟ ماذا يعنى بالنسبة لى ؟ لم وجدت ولم أموت ؟ وما هى صفات ذلك الذى يتجاوز حدود سيطرتى وسلطتى ؟ بل ويتجاوز حدود سيطرة بنى جنسى ؟ أ يوجد قادر ماهر لهذا كله ؟ . قد تتنوع الاجابات بتنوع الأديان ، ولكن الأساس فى الديانات السماوية واحد . على أن سخافة الاجابات فى بعض النظم الدينية الوضعية القديمة لا تدعو مطلقا الى الاستخفاف بالدين . « فليس من الانصاف أن تتطلب الجمال فى البذرة ، حتى - وان كان بعض البذور جيلا .

أن هؤلاء الذين ينكرون الدور الذى قام الدين وعموماً فى تقديم مضمون فكري أو عرفاني ، ينسون حقائق هامة فى غاية الوضوح والبساطة .

فالفلسفة - وهى الأم التى ضمت فروعاً علمية كثيرة ، انفصلت عنها بعد فترة ، هذه الفلسفة لم تخرج فى تاريخها الطويل عن أن تكون اما شرحا وتحليلا وتعليلا لآثار الدين ، وأما محاولة فاشلة أو ناجحة - للتوفيق

(البقية من الصفحة ٦٦)

فصعب ، بل يريد أيضا للأمة الإسلامية : أن تكون لها
مسيرة التطور في مجالات التقدم والرقى العلمى والحضارى..

والذين يفهمون الاسلام حق الفهم : يرحبون بكل
جديد . لا يتصادم مع العقيدة ، ولا تخشى منه مفصلة ،
وليس هناك شيء على الاطلاق : يفيد المجتمع الاسلامى
ويكون في الوقت نفسه : مخالفا للدين : المبني على اسعاد
العباد . وتحقيق الخير والرفاهية لهم . .

عبد المصنف محمود عبد الفتاح

إن الاسلام : ينظر إلى الحياة نظرة إيجابية متطورة .
ويعرض الانسان على أن يسير فيها متجها الى الأمام .
وبسابق قافلة الزمن ، لاحتراز التقدم باستمرار ، وتحصيل
المكاسب المادية والمعنوية ، وفي ذلك يقول رسول الله ﷺ
« من لم يجد الزيادة في نفسه فهو الى النقصان ، ومن كان
الى النقصان ، فالمرتبة خير له من الحياة » ويقصد الاسلام
من هذا الحديث : أن الفرد المسلم يجب أن يتطلع في حياته
الى الأعلى والأسمى دائما ، وهو لا يريد هذا بالنسبة للفرد

حق العلم ...

إن عليك في علمك حقا كما أن عليك في مالك حقا .
لا تحدث العلم عبر أهله فتجهل ، ولا تمنع العلم أهله فتأثم ، ولا تحدث بالحكمة عند السفهاء
فيكذبوك ، ولا تحدث بالباطل عند الحكماء فيمقتوك ، ولقد أحسن القائل :

قالوا . راك طويل الصمت ، قلت لهم
لكنه أحد الأسماء عاقبة
أنثر البر فيمن ليس يعرفه
ولقد أحسن صالح بن عبد القلوبس في قوله .
وإذا حلت إلى سمه حكمة
فلقد حلت بضاعة لا تنفق
(جامع بيان العلم)

وَقَفَّأَ اللَّهُ لِمَا يُحِبُّ وَيَرْغِبُ

عَلَى حَبِيبِكَ خَيْرِ الْخَلْقِ كُلِّهِمْ
لِكُلِّ هَوٍّ مِنَ الْأَهْوَالِ مُقْتَحِمٍ

يَا رَبِّ صَلِّ وَسَلِّمْ دَائِمًا أَبَدًا
هُوَ الْغَيْبُ الَّذِي تُرَجَّى شَفَاعَتُهُ

Wa-li-la-koo-na aa-ya-tal-
lil-mu'-mi-nee-na wa yah-
di-ya-kuni sh-raa-tam-
mus-la-qee-maa.

21. Wa ukh-raa lam taq-di-roo
'a-lai-haa

qad a-haa-tal-laa-hu bi-haa

Wa kaa-nal-laa-hu 'a-laa
kul-li shai-in qa-dee-raa.

22. Wa-lau qaa-ta-la-ku-mul-
la-zee-na ka-ja-roo
la-wal-la-wul-ad-baa-ra

sum-ma laa ya-ji-doo-na
wa-lee-y-yanw-wa-laa
na-see-raa.

23. Sun-na-tal-laa-hil-la-lee qad
kha-lat min qabl.

Wa lan ta-ji-da li-sun-na-til-
laa-hi tab-dee-laa.

24. Wa hu-wal-la-zee kaf-ja
ai-di-ya-hum 'an-kum

wa ai-di-ya-kum 'an-hum
bi-hat-ni mak-ka-ta

mum-ba'-di an az-ja-ra-kum-
'a-lai-him.

Wa kaa-nal-laa-hu bi-maa
ta'-ma-loo-na ba-see-raa.

and that it may be a sign
for the believers and He
may guide you on to a
right path.

21 And (there are) other gains
over which you have no
power,

indeed Allah has control
over them

But Allah has power over
all things.

22 Had those who disbelieve
fought against you
they would have turned (their)
backs

then they would have found
neither a protector nor a
helper

23 This is the way of Allah
which has been in practice
before,

and you shall never find
any change in the way of
Allah

24. And it is He Who restrai-
ned their hands from you

and your hands from them
in the valley of Makkah,

after He had given you
victory over them;

and Allah sees what you do.

وَلَتَكُونَنَّ آيَةً لِلْمُؤْمِنِينَ
وَعَلَيْكُمْ صُرَاطًا مُسْتَقِيمًا

وَأُخْرَى لَمْ تَقْدِرُوا عَلَيْهَا

قَدْ أَحَاطَ اللَّهُ بِهَا

وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرًا

وَلَوْ قَاتَلَكُمُ الَّذِينَ كَفَرُوا
لَوَلَوْ هُتِفُوا لَأَنفَرُوا

ثُمَّ لَا يَجِدُونَ وِزِيرًا وَنَصِيرًا

سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ

وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا

وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ

وَأَيْدِيَكُمْ عَنْهُمْ بِطَرْفِ مَكَّةَ

مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ

وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majed is free from errors of printing

Mohammed Jemil

Muhammad Ismail,

Maulvi Hafiz Qari Al-Khateeb

Part 26 Hāa-Meem

٢٦ - حَم

Chapter 48 Al-Fath

٤٨ - الفتح

wa laa 'a-lah-a'-ra-jī
ha-ra-junw -

nor blame on the lame,

وَلَا عَلَى الْاَعْمٰى

wa-laa 'a-lal-ma-ree-di
ha-raj.

nor blame on the sick,

وَلَا عَلَى الْمَرْضٰى

Wa mainy-yu-ti-il-laa-ha wa
ra-soo-la-hoo yud-khil-hu

and whoso obeys Allah and
His Messenger, He will
admit him into

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ يَدْخُلْهُ

jan-naa-tin taj-ree min
tah-ti-hal-an-haar.

gardens beneath which
rivers flow,

جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

Wa mainy-ya-ta-wal-la yu-
'az-zib-hu 'a-zaa-ban
a-lee-maa.

and whoso turns away, He
will punish him with a
painful punishment

وَمَنْ يَتَوَلَّ يَؤَذِّبْهُ عَذَابًا أَلِيمًا

RU-KOO' 3

SECTION 3

ر ك و ع ٣

18 La-qad ra-di-yal-laa-hu
'a-nul-mu'-mi-nee-na

18 Indeed Allah was well plea-
sed with the believers

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ

iz yu-baa-yi-'oo-na-ka lah-
lash-sha-ja-ra-ti

when they pledged fealty
to you beneath the tree

إِذْ يَبَايِعُونَكَ تَحْتَ الشَّجَرَةِ

ja-'a-li-ma maa jee
qu-loo-hi-hum

and He knew what was in
their hearts

فَعَلِمَ مَا فِي قُلُوبِهِمْ

ja-an-za-las-sa-kee-na-ta
'a-lai-him wa a-zaa-ha-hum
jal-han qa-ree-haa

so He sent down peace on
them and awarded them a
victory near at hand

فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ
وَأَثَابَهُمْ فَتْحًا قَرِيبًا

19 Wa ma-ghaa-ni-ma ka-gee-ra-
taimv-ya'-khu-zoo-na-haa
Wa laa-nal-laa-hu 'a-zee-
zan ha-kee-maa

19 And many spoils (of war)
which they shall capture,
and Allah is Mighty, Wise

وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا
وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا

20. Wa-'a-da-ku-mul-laa-hu
ma-ghaa-ni-ma ka-gee-
ra-tan ta'-khu-zoo-na-haa

20 Allah has promised you
many spoils (of war) which
you will capture

وَعَدَكُمْ اللَّهُ مَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا

ja-'aj-ja-la la-kum haa-zi-hee
wa kaf-fa ai-di-van-naa-
si-'an-kum.

so He has hastened this for
you and restrained the hands
of the people from you

فَعَجَّلَ لَكُمْ هَذِهِ وَكَفَّ أَيْدِيَ
الْعَالِينَ عَنْكُمْ

15. Sa-ya-qoo-lul-mu-khal-la-
loo-na

i-zan-ta-laq-tum i-laa ma-
ghaa-ni-ma li-ta'-khu-
zoo-haa

za-roo-naa nai-ta-bi'-kum.

Yu-ree-doo-na ahy-yu-had-
di-loo ka-laa-mal-laah.

Qul-lan' tat-ta-bi-'oo-naa

ka-zaa-li-kum qaa-lal-laa-hu
min qabl.

Fa-sa-ya-qoo-loo-na hal
tah-su-doo-na-naa.

Bal kas-nao laa ya'-qa-hoo-na
il-laa qa-lee-laa.

16. Qul-lil-mu-khal-la-fee-na
mu-nal-'a-raa-bi

sa-tud-'au-na i-laa qau-min
u-lee ba'-sin sha-dee-din

tu-qaa-ti-loo-na-hum au
yus-li-moon.

Fa-in tu-tee-'oo yu'-ti-ku-
mul-laa-hu aj-ran ha-sa-naa.

Wa-in ta-ta-wal-lau ka-maa
ta-wal-lai-tum min qab-lu

yu-'az-zib-kum 'a-zaa-ban
a-lee-maa.

17. Lai-sa 'a-lal-a'-maa
ha-ra-jum -

15. Now those who stayed
behind shall say

when you set forth towards
the spoils (of war) to take
them.

Let us follow you.

They seek to change Allah's
word,

Say: You shall never follow
us,

thus has Allah already said

Then they will say But you
are jealous of us

No but they do not under-
stand except a little

16. Say to those from among the
rustics who stayed behind

Soon you shall be called upon
against a people of great
prowess

to fight with them until they
embrace Islām

So if you are obedient,
Allah will grant you a fair
reward,

and if you turn back as you
turned back before,

He will punish you with a
painful punishment.

17. There is no blame on the
blind,

سَيَقُولُ الْخَالِفُونَ

إِذَا انْطَلَقْتُمْ إِلَى مَغَارِمٍ لِتَأْخُذُوهَا

ذُرُونَا نَتَّبِعْكُمْ

يُرِيدُونَ أَنْ يُبَدِّلُوا كَلِمَ اللَّهِ

قُلْ لَنْ تَتَّبِعُونَا

كَذَلِكَ قَالَ اللَّهُ مِنْ قَبْلُ

فَسَيَقُولُونَ بَلْ نَحْضِدُونَا

بَلْ كَاثِرُونَ بِأَلْفِقِهِمْ إِلَّا قَلِيلًا

قُلْ لِلْخَالِفِينَ مِنَ الْأَعْرَابِ

سُدُّعُونَ إِلَى قَوْمٍ أُولِي بَأْسٍ شَدِيدٍ

تَقَاتِلُونَهُمْ أَوْ يُسَلِّمُونَ

فَإِنْ قَطِعْتُمْ أَيْدِيَكُمْ اللَّهُ أَجْرًا حَسَنًا

وَلَنْ تَمُوتُوا كَمَا تَوَلَّيْتُمْ مِنْ قَبْلُ

يُعَذِّبُكُمْ عَذَابًا أَلِيمًا

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ

Ya-qoo-loo-na bi-al-si-na-li-
him-maa lai-sa fee
qu-loo-bi-hum.

Qul la-mainy-yam-li-ku
la-kum-mi-nat-laa-hi
shai-an

in a-raa-da bi-kum dar-ran
au a-raa-da bi-kum naf'aa

Bal laa-nal-laa-hu bi-maa
ta'-ma-loo-na kha-hee-raa.

12 Bal za-nan-tum

al-lainy-van-qa-li-bar-ra-
soo-lu wal-mu'-mi-noo-na
i-laa ah-lee-him a-ba-danw

wa zuiy-vi-na zaa-li-ka fee
qu-loo-bi-kum

wa za-nan-tum zan-nas-sau'

Wa kun-tum qau-mam-
boo-raa

13 Wa mal-lam yu'-mun-bil-
laa-hi wa ra-soo-li-hee

Ja-in-naa a'-lad-naa li-kna-
fi-rec-na sa'-ee-raa

14 Wa lil-laa-hi mul-kus-sa-maa-
waa-ti wal-ard.

Yagh-fi-ru li-mainy-va-shaa-u

wa yu-'az-zi-hu mainy-va-
shaa'

Wa kaa-nal-laa-hu gha-joo-
rar-ra-hee-maa.

They say with their tongues
what is not in their hearts.

(O Prophet). Say: Then who
can have the authority (to
intervene) on your behalf
with Allah in anything.

if He intends for you harm
or intends for you gain?

But indeed, Allah is Aware
of what you do

12 No but you thought

that the Messenger and the
believers would never return
to their families

and that (thought) was made
fair-seeming in your hearts

and you thought an evil
thought

and you are a doomed
people

13 And he who does not believe
in Allah and His Messenger.

then surely We have prepared
for the unbelievers a blazing
fire

14 And for Allah is the sove-
reignty of the heavens and
the earth.

He forgives whom He will,

and punishes whom He will,

and Allah is Forgiving and
Most Merciful.

يَقُولُونَ ~~مَا لَمْ يَكُنْ فِي قُلُوبِهِمْ~~ مَا لَمْ يَكُنْ فِي قُلُوبِهِمْ

قُلْ لِمَنْ يَمْلِكُ لَكُمْ مِنْ شَيْءٍ

إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا

بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا

بَلْ ظَنَنْتُمْ

أَنْ لَنْ يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ

إِلَى أَهْلِيهِمْ أَبَدًا

وَزَيْنَ ذَلِكَ فِي قُلُوبِكُمْ

وَظَنَنْتُمْ ظَنَّ السَّوْءِ

وَكُنْتُمْ قَوْمًا بُورًا

وَمَنْ لَمْ يُؤْمَرْ بِاللَّهِ وَرَسُولِهِ

فَأَنَّا آَعَدْنَا لِلْكَافِرِينَ سَعِيرًا

وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ

يَغْفِرُ لِمَنْ يَشَاءُ

وَيُعَذِّبُ مَنْ يَشَاءُ

وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

7. Wa il-lah-hi hu-noo-daa-
ze-maa-waa-ti mal-ard.

Wa kaa-nai-lah-hu 'a-zee-zan
ha-kee-maa.

8. In-naa an-saf-naa-ka shaa-hi-
dawn-wa mu-bash-shi-ranw-
wa na-zee-raa.

9. Li-tu'-mi-noo bil-lah-hi wa
ra-soo-li-hee

wa tu-'az-zi-roo-hu wa
tu-waq-qi-rooh.

Wa nu-sab-bi-hoo-hu
buk-ra-tanw-wa a-see-laa.

10. In-nal-la-zee-na yu-baa-yi-
'oo-na-ka in-na-maa yu-baa-
yi-'oo-nal-laah.

Ya-dul-lah-hi jau-qa
al-dee-him.

Fa-man-na-ka-sa fa-in-na-
maa yan-ku-su 'a-laa nal-sih

Wa man au-jaa bi-maa 'aa-ha-
da 'a-lal-hul-lah-ha

ja-sa-yu'-tee-hi aj-ran
'a-zee-maa.

RU-KOO' 2

11. Sa-ya-qoo-lu la-ka-mu-khal-
la-joo-na mi-nal-'a-raa-bi

sha-gha-lai-naa am-waa-lu
naa wa ah-laa-naa fas-tagh-
fir-la-naa.

7. And to Allah belong the
forces of the heavens
and the earth,

and Allah is Mighty, Wise

8. Surely We have sent you
(O Muhammad) as a witness,
a bearer of glad tidings
and a warner.

9 That you may believe in
Allah and His Messenger

and serve Him and honour
Him

and praise His Holiness mor-
ning and evening

10. Indeed those who pledge
fealty to you, in fact they
pledge fealty to Allah

The hand of Allah is over
their hands.

So whoso breaks the pledge
(. of fealty), then indeed
he violates (it) against his
own self;

and he who fulfils what he
has covenanted with Allah

He (Allah) shall soon award
him a great reward.

SECTION 2

11. Now those who stayed
behind from among the
rustics, will say to you:

Our possessions and our fami-
lies had kept us occupied,
so (O Prophet!) seek (Allah's)
forgiveness for us.

وَاللّٰهُ جُنُودَ السَّمٰوٰتِ وَالْاَرْضِ

وَكَانَ اللّٰهُ عَزِيزًا حَكِيْمًا

اِنَّا اَرْسَلْنَاكَ شَٰهِيْدًا وَمُبَشِّرًا وَنٰذِرًا

لِتُؤْمِنُوْا بِاللّٰهِ وَرَسُوْلِهِ

وَتُعِزُّوْهُ وَتُقَرِّبُوْهُ

وَتُسَبِّحُوْهُ بُكْرَةً وَّاَصِيْلًا

اِنَّ الَّذِيْنَ يَبْعُوْنَكَ اِنَّمَا يَبْعُوْنَ اللّٰهَ

يَدُ اللّٰهِ فَوْقَ اَيْدِيْهِمْ

لَمَنْ نَّكَثَ اَنَّمَا يَنكُثُ عَلٰى نَفْسِهٖ

وَمَنْ اَوْفٰى فَاَعٰهَدَ عَلَيْهِ اللّٰهُ

فَسَيُوْثِرُهٗ اَجْرًا عَظِيْمًا

وَكُوْع ٢

سَيَقُوْلُ لِمَا نَعٰقِبُوْنَ مِنْ الْاَعْرَابِ

سَفَلْنَا اَمْوَالَنَا وَاَهْلًا فَاَسْتَغْفِرْ لَنَا

wa yu-tim-na ni-ma-ta-hoo
'a-lai-ka wa yah-di-ya-ka
al-ras-tam-naa-la-qee-maa.

3. Wa yan-su-ra-kal-laa-hu
naa-ran 'a-zee-zaa.

4. Hu-wal-la-zee an-za-las-
sa-kee-na-la fee qu-laa-
bil-mu'-mi-noo-na

li-yaz-daa-doo ee-maa-nam-
ma'a ee-maa-ni-him.

Wa lil-laa-hu ju-noo-dus-sa-
maa-waa-ti wal-ard.
Wa-kaa-nal-la-hu 'a-lee-man
ha-kee-maa.

5. Li-yud-khi-lal-mu'-mr-nee-na
wal-mu'-mi-naa-ti jan-naa-tin
taj-ree min tah-ti-hal-an-
haa-ru khaa-li-dee-na fee-haa

wa yu-kaf-fi-ra 'an-hum
saiy-yi-aa-ti-him.

Wa kaa-na zaa-li-ka 'in-dal-
laa-hi fau-zan 'a-zee-maa

6. Wa yu-'az-zi-bat-mu-naa-fi-
qee-na wal-mu-naa-fi-qaa-ti

wal-mush-ri-kee-na wal-
mush-ri-kaa-tiz-zaan-nee-na
bil-laa-hi zan-nas-sau'.

'A-lai-him daa-i-ra-tus-sau'

Wa gha-di-bal-laa-hu 'a-lai-
him wa la-'a-na-hum wa
a-'ad-da la-hum ja-han-nam

Wa aas-al ma-see-raa

and complete His blessings
upon you and guide you to
a right path.

3. And that Allah may help
you with a mighty help.

4. It is He who has sent down
tranquillity (Sakeenah) into
the hearts of the believers

so that they might grow in
belief with their (existing)
belief.

And to Allah belong the
forces of the heavens
and the earth, and Allah is
All-Knowing, All-Wise

5. That He may admit the be-
lieving men and the believing
women into gardens beneath
which rivers flow, to live
therein for ever

and remove from them
their evils.

And this is with Allah a
great reward (waiting
for you).

6. And He will punish the
hypocrites, men and women,

and the polytheists, men and
women, entertaining evil
thoughts about Allah

Upon them is the evil turn

and Allah has become angry
with them and cursed
them and prepared for
them Hell,

and wretched is that
resort-ultimate,

وَيُتِمُّ بِكَرَمِهِ مَنَاسِكَكُمْ وَيَهْدِيكُمْ إِلَى سَبِيلٍ مُسْتَقِيمٍ

وَيُعِزُّكُمُ اللَّهُ بِكِبَرِهِ الْعَظِيمِ

هُوَ الَّذِي أَنزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ

لِيُزِيدَهُمْ إِيمَانًا بِمَا كَانُوا عَلَىٰهَا يَمِينُونَ

وَلِلَّهِ جُودُ السَّمَوَاتِ وَالْأَرْضِ
وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا

لِيَدْخُلَ الْمُؤْمِنُونَ - وَالْمُؤْمِنَاتُ جَنَّاتٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا

وَيُكَفِّرُ عَنْهُمْ سَيِّئَاتِهِمْ

وَكَانَ ذَلِكَ عِنْدَ اللَّهِ فَوْزًا عَظِيمًا

وَيُعَذِّبُ الْمُنَافِقِينَ - وَالْمُنَافِقَاتُ

وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمِينَ
بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ

عَلَيْهِمْ دَارُ السَّوْءِ

وَيَحْزَنُ اللَّهُ عَلَيْهِمْ وَخَالَسَهُمُ الْفُجُورَ

وَسَاءَ لِمُصِيبِهِمْ

38. Haa-an-tum haa-u-laa-i tud-
'ab-ha ti-an-fi-qoo fee
sa-bee-ili-laan.

Fa-min-kum-mainy-yab-khal.

Wa mainy-yab-khal fa-in-na-
maa yab-kha-tu 'an-naf-sih.

Wal-laa-hul-gho-neey-yu wa
an-tu-mul-fu-qa-rāa'.

Wa in ta-ta-wal-lau yaa-tab-
dil qau-man gha-ra-kum.

Sum-ma laa ya-koo-nōo
am-saa-la-kum.

38. Behold! You are those who
are called upon to spend
(money) in the way of Allah;

but among you are some
who are niggardly.

and he who is niggardly is
niggardly for himself.

And Allah is Ghani (want-
free) and you are the needy.

And if you turn away (from
guidance), He will substitute
another people for you,

and then they will not be
like you

هَآأَنْتُمْ هَآؤَآءُ تَدْعُونَ
لِنَنْفِقْ فِي سَبِيلِ اللّٰهِ

فَمِنْكُمْ مَّنْ يُبْغِلُ

وَمَنْ يُبْغِلْ فَإِنَّمَا يَبْغِلْ عَنْ نَفْسِهِ

وَاللّٰهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ

وَإِن تَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ

ثُمَّ لَا يَكُونُوا أَمْثَالَكُمْ

47:38

47:38

Manzil 6

٢٨:٤٧

٢٨:٤٧

CHAPTER 47 ENDS HERE.

نَمَتْ هُنَا بِحَمْدِ اللّٰهِ سُورَةُ ٤٧ - مُحَمَّد

SOQ-RA-TUL-FATH

Ma-da-neey-yah

Aa-yaa-tu-haa 29

Ru-koo-'aa-tu-haa 4

Bis-mil-laa-hir-ra-h-
maa-nir-ra-heem.

RU-KOO' 1

1. In-naa fa-tah-naa la-ka
fat-ham-mu-bee-naa.

2. Li-yagh-fi-ra la-ka-laa-hu
maa ta-qad-da-na min

zam-hi-ka wa-maa
ta-akh-kha-ra

Chapter 48 Al-Fath

Revealed at Madinah

VERSES 29

SECTIONS 4

In the name of Allah,
the All-Compassionate,
the Most Merciful.

SECTION 1

1 Indeed, We have opened for
you (the gates of) clear
victory.

2. That Allah may forgive
you what were your earlier

slips and the later ones,

٤٨ - الفتح

سُورَةُ الْفَتْحِ مَكِّيَّةٌ (٢٩)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

وَكُو ع ١

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا

لِيَغْفِرَ لَكَ اللّٰهُ مَا تَقَدَّمَ مِنْ

ذُنُوبِكَ وَمَا تَأَخَّرَ

48:1

48:2

Manzil 6

٢٩:٤٨

٢٩:٤٨

٢٩:٤٨

QURAN MAJEED

This English Translation of Quran Majed is being published by Darul Taqwa (Pvt) Limited, serially since 7th June, 1978.

The translation, done by a panel of authors, is the first impression, subject to final revision. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

٢ = 2 ح = h ز = z ص = s د = d ط = t ظ = z ع = i ا = a (Jerk) ق = q ك = k
 Bold Mudd T = 3 ر = r س = s ف = f Mudd A = a ج = j ح = h

Part 26 Ha-Meem

٢٦ - حم

Chapter 47 Muhammad

٤٧ - محمد

RU-KOO' 4 (Contd.)

34. *In-nal-la-zee-na ka-fa-roo wa
fad-doo 'an sa-ba-il-la-hi
sum-ma mas-soo wa hum
kuf-fa-run*

*fa-lahy-yagh-fi-rai-la-hi
la-hum.*

35. *Fa-laa ta-hi-noo wa tad'-oo
i-las-sal-mi wa an-tu-mul-
a'-lau-na*

*wal-laa-hu ma'-a-kum wa
lahy-ya-ti-ra-kum a'-maa-
la-kum.*

36. *In-na-mal-ha-yaa-tud-dun-yaa
la-'t-bumw-wa lahw.*

*Wa in-tu-mi-noo wa tat-ta-
qoo yu-ti-kum u-joo-ra-kum*

*wa laa yas-al-kum
am-waa-la-kum.*

37. *Eeny-yas-al-ku-moo-haa
fa-yah-fi-kum tab-kha-loo*

wa yakh-rij ad-ghaa-na-kum.

SECTION 4 (Contd.)

34. Surely, those who disbelieved and hindered (people) from the way of Allah, then died while they were disbelievers—

so Allah shall never grant them forgiveness.

35. So do not be faint-hearted, nor cry out for peace, when you are the dominant ones

and Allah is with you and never will He grudge you (the reward of) your deeds.

36. The worldly life is nothing but a pastime and a sport.

And if you believe (in Allah) and guard yourselves against evil He will grant you your recompense,

and He does not demand of you your wealth.

37. And if He asks you for it (i.e. your wealth) and presses you (for that) you become niggardly.

He will then draw forth (to light) your rancour

و ك و ع ٤ (متبع)

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ
قَدْ مَاتُوا وَهُمْ كُفَّارٌ

فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ

فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلَامِ
وَأَنْتُمْ الْإِغْلَالُونَ

وَاللَّهُ مَعَكُمْ وَلَنْ يَفِرَّكُمْ عَمَلُكُمْ

إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌّ وَلَهْوٌ

وَأَنْ تُؤْمِنُوا وَتَتَّقُوا يُؤْتِكُمْ أَجْرَكُمْ

وَلَا يَسْأَلُكُمْ أَمْوَالَكُمْ

إِنْ يَسْأَلْكُمْ مَا فِي بُحُورِكُمْ بِخَلْوٍ

وَيُخْرِجُ رِجْزَافِكُمْ

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Phone: 5684325.

Editor, M. M. Ansari,

Published by Syed Irshad Ali.

Printed at:

MATBA DARUT TASNIF,

Iqbal Mansion, Shahrah-e-Liaquat

Saddar, Karachi 74400 (Pakistan)

Phone: 5686997.

6. "You may show your gratitude". (3:123)
7. "You may prosper and attain to a happy state". (3:130; 200; 5:100)
8. "Allah is swift in taking account". (5:4)
9. "Allah has full knowledge of the secrets of your hearts and is full aware of all that you do". (5:7-8)
10. "You might be graced with His mercy". (6:156; 49:10)

WHO IS MUTTAQI?

"A truly pious (*Muttaqi*) is the one who believes in Allah and the Last Day, and the angels and revelation and the prophets; and spends his substance out of His love, in however much he himself may cherish it-upon his near of kin and the orphans, and the needy, and the wayfarer and the beggars and for freeing the human beings from bondage and is constant in prayer (establishes *Salah*) and renders the purifying dues (pays *Zakah*), and keep their promises whenever they promise, and are patient in misfortune and hardship and in time of peril; it is they who have proved themselves true and it is they who are *Muttaqi*: (2:177)

Plural of *Muttaqi* is "*Muttaqeen*". "And you should know that Allah is with *Muttaqeen*". (2:194. 9:123)

FAITH (IMAN) & TAQWA

Faith (*Iman*) is a quality of heart, it is a state of mind, and so is *taqwa*. They show themselves in one's actions. According to the Qur'an, they are not only closely related to each other but indispensable. "Be a *Muttaqi* if you are true believers: (5:57; 60:11)

"O mankind worship Allah your Lord perhaps you may become *Muttaqi*". (2:21)

"Be a *Muttaqi* for Allah alone" (2:41)

"O'believers adopt *Taqwa* and be among those who are true to their words". (9:119)

Qur'an is a guidance and admonition for those who are *Muttaqi*". (2:2; 3:138; 5:46; 24:34; 74:56)

"Be a *Muttaqi* as best as you can". (64:16)

"O'believers, be a *Muttaqi* with all the *Taqwa* that is due to Allah and die not except in *Islam* as a submissive servant of Allah. (3:102)

"The noblest of you in the sight of Allah is one who is most deeply *Muttaqi*". (49:13)

Faith is not merely a matter of words and superficial actions, Allah (SWT) knows the intentions of our hearts. "The flesh or the blood (of sacrificing animals) does not reach Allah but it is your *Taqwa* that reaches Him". (22:37)

PEOPLE OF THE BOOK & TAQWA

Previous scriptures carried the message of *Taqwa* for their followers, they ignored it, gone astray and came under the wrath of Allah (SWT) There is a great lesson in it for us if we take it to heart. "Had the people of the Book believed and adopted *Taqwa* they would have found better reward with Allah" (2:103)

"If the people of the Book would but attain the true faith (*Iman*) and *Taqwa* WE should indeed erase their previous bad deeds". (5:65)

"And we gave *Musa* and *Harun* (our revelations) as the standard by which to discern the true from false (Al-Furqan) and as a guiding light and reminder for *Muttaqeen*". (21:48)

"We enjoyed upon the people of the Book as well as upon yourselves to be *Muttaqi*. (4:131)

BINDINGS ON MUTTAQEEEN

Some examples from the Qur'an

1. To make a will (2:180)
2. "Whenever you give or take credit (loan of a commercial deal) set it down in writing equitably". (2:282)
3. do not conceal testimony (2:283)
4. Give up all outstanding gains from usury. (2:278)
5. Be kind and generous to the woman you divorce. (2:237)
6. Observe *Taqwa* while dealing with inheritance, rights of woman, orphans and family life in general. (Surah 4 *Al-Nisa*)
- 7 Be just in all your dealings (5:8)
- 8 "We have bestowed upon you the garments to cover your nakedness and as a thing of beauty: but the garment of *Taqwa* is the best of all (7:26)
- 9 keep straight the relations between yourselves or keep alive the bonds of brotherhood among yourselves". (8:1)
10. "And take the provision with you for the journey but the best of provisions is *Taqwa*". (2:197). If provisions are required for a journey on earth, how much more important to provide for the 'final journey' and that position is *taqwa*.
- 11 Always say a word which is just and true, i.e. truthful, relevant, and to the point. (33:70)
12. Avoid guesswork; to speak evil of anyone behind his back and spying upon one another. (49:12)
13. Help one another in furthering virtue and *Taqwa* (5:2)

Courtesy: STRAIGHT PATH

Is it not a fact that modern civilization is dedicating and devoting its time to various observations and experiments of the forces of nature, after the Muslims had given directions and rendered practical application immensely inspired and enlightened by the teachings of the glorious Qur'an? It is with their efforts that Nature has been harnessed in the field of knowledge and science by the West who followed the giant Muslim scientists and pioneers and torch-bearers of knowledge..

SMALL UNIVERSE

Man himself is the universe in miniature. His mind stands correlated with everything in the world. There is nothing in it which cannot be utilised by him if his mind is properly cultivated. Man has to explore his own mind and work out his innate talents before he can put the things of nature to his proper use. But the human mind was devoid of fertility till the bright rays of learning of the Qur'an awakened the human race, and spread its light in the four corners of the world.

Man possesses various aspects of life—spiritual, physical, moral, social, economic and others. These have to be developed. Ethics, philosophy, and sciences of mathematics, astronomy, chemistry, physics, medicine and industrial techniques, encompass human mind and contribute to man's progress and advancement. Human feelings and passions have to be sublimated into high morality and spirituality. It is Divine guidance that controls it and diverts it to virtue and piety, and raises man to remarkable refinement and glory. In this atomic age man is now exploring the space and splendid marvels, mysterious phenomena of creation and surveying the hidden beauties of nature.

TAQWA

WHAT IS TAQWA?

The word *Taqwa* has much more meaning in its Arabic form than its English approximation is ever capable of carrying. The root word is *Waq*, meaning to be cautious; to guard oneself from sin; *Taqee-un* means having a reverential or pious

Dr. Hartwig Hirschfeld in his book "New Researches into Composition and Exegesis of the Qur'an" correctly comments: "We must not be surprised to find the Qur'an the fountainhead of sciences. Every subject connected with heaven or earth, human life, commerce and various trades are occasionally touched upon and this gave rise to the production of numerous monographs forming commentaries on parts of the Holy Book. In this way the Qur'an was responsible for great discussions, and to it was indirectly due the marvelous development of all branches of science in the Muslim world. This again not only affected the Arabs, but also induced Jewish philosophers to treat metaphysical and religious questions after Arab methods."

"Spiritual activity once aroused within Islamic bounds was not confined to theological speculations alone. Acquaintance with the philosophical, astronomical and medical writings of the Greeks led to the pursuance of these studies. In the descriptive revelations Muhammad (Sallallahu 'alaihi wa sallam) repeatedly calls attention to the movement of the heavenly bodies, as parts of the miracle of Allah forced into the service of man and, therefore they are not to be worshipped.

(Courtesy:—DAWN)

fear of Allah (SWT), which of course is the beginning of wisdom. The verbs and nouns connected with the root occur in various forms in Qur'an e.g. *Ittaqa* means he preserved or guarded himself exceedingly or extraordinary, from sin, either of commission or of omission: or guarding oneself from what would harm in the world to come (Hereafter); it may often be rendered, he was pious; or careful of his religious duties; or he guarded himself against them in an extraordinary degree and was cautious. *Taqwa* means to restrain and guard one's tongue, hand and heart from evil out of love and consciousness of Allah (SWT). *Tarwa* is the combination of piety, faith, loyalty and commitment called for in Islam. *Mustaqi* is the one who has awareness of Allah's all presence and he desires to mould his existence in the light of this awareness - the Allah consciousness. *Muttaqi* is the one who acts in pursuit of *Taqwa* or in consequence of possession of it. *Waq* or *Waqin* means protector, preserver, guardian, "There is no protector for you other than Allah" (13:34 & 37)

WHY TAQWA?

Allah (SWT) has given a number of reasons in the Qur'an to explain why we should adopt and practice *Taqwa*; because:

1. "You shall surely be gathered unto Him". (2:263; 5:96; 58:9)
2. "You are destined to meet Him" (in the Hereafter). (2:223)
3. "Allah has full knowledge of everything". (2:231)
4. "Allah sees all that you do" (2:233)
5. "Allah is severe in retribution and strict in punishment". (2:196; 5:2)

QURA'N AND SCIENCE

By Prof. Ziauddin Ahmad

The Qur'an undoubtedly occupies a most remarkable position among the great revealed books of the world. It gave a new conception and new way of life which has exercised a far-reaching influence on the human mind. It has created a new phase of human thought and a fresh type of character. According to this Divine Book, religion

More important is that death is not the end. There is a life after death, and finally the Day of Resurrection when everyone will be judged by his deeds of the worldly life. The life of period granted by Allah to this world is only a passing human beings to perform various deeds and to strive for the good as per Divine dictates. Consequently, when the Day comes, each soul shall know what it had sent forward for its salvation. And the Day will not mean the doom of everything. It will be the beginning of a new existence in which the righteous shall receive reward by way of Paradise and the sinner will be penalised in proportion to his wicked deeds of the life of this world in the shape of Hell. Qur'an Majeed says.

"Know you (all) that the life of this world is but play and amusement, pomp and mutual boasting and multiplying (in rivalry) among yourselves, riches and children.... But in the Hereafter is a Penalty severe (for the devotees of wrong). And Forgiveness from Allah and (His) Good Pleasure (for devotees of Allah). And what is the life of this world, but goods and chattels of deception?" (57:20).

is neither ceremonialism nor a collection of some moral precepts. It is a complete code which enables man to lead a happy and righteous life.

The Qur'an, like other revealed Books makes God and His adoration as one of the main themes but it stresses the service of mankind as the most valuable duty of man. Man has been ordained to be steadfast and indomitable with *Iman and Tauhid* (Faith and Monotheism), to perform the prayers, observe fast, pay *Zakaat* and attend the annual Congregation at Makkah (*Hajj*) at least once in lifetime. But this is not the end of all. He has been commanded to honestly execute the transactions, agreements and contracts and display refinement and good behaviour towards his fellow beings.

Worship encompasses all phases of human life and purposive activities in the world. As a Vicegerent of God he has to show his loftiness of character. In this respect man needed some guidance to attain this position and God Himself has provided it in His Book. He needs no devotion from man. It must be admitted that God is transcendent and stand beyond our imagination.

Then the Qur'an has given His Attributes which are within our comprehension and imitation. The Divine Names given in the Qur'an encompass Attributes like compassion, generosity, intellect and others as prevalent in Nature long before man ever came into existence. The concept of Qur'anic God is the Divine revelation, so that man may follow Him and act as His vicegerent.

SPECIAL FEATURES

THE Book gives God three special features that would develop human character. Firstly God is the God of virtue. Love, compassion and power have got their use and abuse. The Qur'an calls these Divine Attributes as Excellent Names of God. Secondly, the Qur'an describes God the God of Law. The Qur'an envisages the Almighty and the Omnipotent as the first observant of His own Law.

All the sacred Names in the Qur'an are the source of various laws which work in Nature. The Qur'an enlightens man to follow his Lord in this respect. For this reason it calls Islam as His religion, which signifies respect to Law. Thirdly, He has been described by the Qur'an as the God of action. Who is continuously busy all the time. He neither feels tired, nor needs any rest. He wants man to follow it. He, doubtless has created the night for his rest, but only to refresh and revive him for ceaseless endeavours.

The Qur'an delineates that the whole world is the scene of human activities and is replete with multiple objects beyond much comprehension, but they have specially created for mankind. Man has been blessed with innate qualities of thinking, reflecting, observation and aptitudes to discover the deepest meaning and usefulness of nature. To make things in nature purposive, a special scientific and technological knowledge is imperative. The Qur'an, therefore, declares that the world is full of beauty and utility. It draws man's attention to them and opens new and vast avenues for his activities. If such directions had not been given by the Qur'an with clarity of diction, then the Divine design in the creation would not have been accomplished.

Who is the embodiment of all the Divine attributes.

• RAHMAN AND RAHEEM

Both attributes "Rahman" and "Raheem" normally translated as "Most Gracious" and "Most Merciful" respectively are intensive forms referring to different aspects of Allah's Mercy. According to Allama Yusuf Ali: "The Arabic intensive is more suited to express God's attributes than the superlative degree in English. The latter implies a comparison with other beings, or with other times or places, while there is no being like unto God, and He is independent of time and place." The best and simplest explanation, as Muhammad Asad opines, is advanced by Ibn Qayyim: "The term Rahman circumscribes the quality of the abounding grace inherent in, and inseparable from, concept of God's being, whereas Raheem expresses the manifestation of that grace in, and its effect upon His creation—in other words, an aspect of His activity".

Maulana Amin Islahi explains: "A study of the Arabic idiom shows that the pattern of FA'LAN, on which the word "Rahman" is based, stands for passion, fervour and ecstasy; and FA'EEL the basic pattern of the word "Raheem" — denotes perpetuity, continuity and constancy — Both evince two different and distinct aspects of Divine Mercy: one indicates God's great Compassion and love for His creation; the other stresses His incessant, constant and perpetual nature."

Those who follow His guidance receive His blessings, not only in this but also in the hereafter. Maulana Islahi concludes that "to cover the whole ambit of this all-comprehensive reality, both of the Divine attributes, Rahman and Raheem, are indispensable."

—:0:—

LIFE AFTER DEATH

Life-and-death is an ever occurring phenomenon. In fact, the impact of death on human mind is, or it ought to be, so strong that man's life would seem nothing more than the flicker of a matchstick. The pace of death could not be stopped or halted despite all the big progress made by man in the realm of science and technology. The bud that blossoms must wither, fall, and return to dust. Death is the inevitable end of the total human situation. Qur'an Majeed has drawn an allegorical comparison about life and death in these words:

"... How rain and the growth which it brings forth, delight (the hearts of) the tillers; soon it withers; you will see it grow yellow; then it becomes dry and crumbles away . . ." (57:20)

The incident of death, despite its being common, has different shades and implications in individual cases. No two persons generally meet their natural death in totally identical conditions. That goes to prove, if proof were needed, that there is a supreme power that determines the time and manner of death of each individual. And who this supreme power can be? Naturally the one who gives life. And who gives life? Undoubtedly, Almighty Allah. Qur'an Majeed says

"How can you reject the faith in Allah? — seeing that you were without life, and He gave you life; then will He cause you to die, and will again bring you to life; and again to Him will you return." (2:28).

The circumstantial details of certain deaths are too amazing and fantastic to grasp. A book titled "What a Way to Go" has recently come out in the U.K., which narra-

tes cases of bizarre endings. For one Major Summerford, a Canadian cavalryman in Flanders in 1918, was struck by lightning and invalidated out of the First World War. Six years later, lightning struck him again, partly paralysing him. In 1930, he was hit by lightning for a third time and paralysed completely. He died as a result soon after. Two years after his death, lightning struck his grave and shattered his tombstone. A question arises whether all this was a series of mere accidents?

Another episode runs thus. A newly-wed couple survived one plane crash that killed as many as 64 persons at Tokyo airport in 1966. They, however, died only eighteen hours later when the next plane they took also crashed, into Mount Fuji. By contrast, we are reminded here of what had happened in the beginning of 1954 to the famous American novelist Ernest Hemingway. He was travelling by air somewhere in Africa when the plane carrying him crashed. He, however, escaped unhurt. The second plane that he boarded also crashed, but he again escaped unscathed. To escape from two successive air crashes seems to be a feat of survival out of the common, or was it luck, or destiny? Later in the same year, the coveted Noble Prize for Literature was awarded to him for "his powerful style-forming mastery of modern narration." Eventually, he died in circumstances which smacked of suicide.

Neither life nor death is accidental. Allah, the Creator of the Worlds, is the Ultimate Cause. The hand of Destiny is ever working behind the scene of life and death.

(*Sallallahu 'alaihi wa sallam*) incorporated this in the Holy Qur'an. We do not have any record of pre-Islamic Arabs using this expression. Even if they had, or even if the earlier Scriptures had used this expression the Divine origin of the Holy Qur'an cannot be questioned. This only proves that the Holy Qur'an has originated from the same source from which the previous Scriptures had originated. In any event, we do not find any of Scriptures which has used this expression in the manner which appears in the Holy Qur'an. There has never been a claim that this expression was used for the first time in the Holy Qur'an. In fact we know on the authority of the Holy Qur'an that it has been used in the past. The letter sent by Prophet Solomon (peace be upon him) had the same blessed words:

"This is from Solomon and it is in the name of Allah, the Compassionate, the Most Merciful" (27:30)

This verse is a supplication which orientates the state of mind of a person about to undertake an important venture. It invokes Allah's help, prepares and forewarns the person that he should not infringe the Qur'anic injunctions in his undertakings. This is a testimony of his acceptance that his actions shall be strictly in accordance with the will of Allah. By appealing to the Divine attributes of Rahaman and Raheem, we invoke Allah's blessings and assistance in our undertakings.

The expression '*Bismillah-Rahaman-Raheem*' has been placed in the beginning of the Surahs as a reminder to the reciter of the Holy Qur'an that to have access to the treasures of the Divine knowledge contained in the Holy Qur'an, he must approach it with pure motives and must always invoke the

help of Allah. This is in keeping with the Qur'anic commandment which the Holy Prophet (*Sallallahu 'alaihi wa sallam*) was given in the very first revelation.

"Read in the name of your Lord who created." (96:1)

ASMA HUSNA

The verse contains three of the most beautiful names of Allah—"Asma Husna". They are *Allah*, *Rahman* and *Raheem*. These are briefly discussed as follows:

ALLAH

In pre-Islamic Arabia the word "Allah" was also current as the name of the Creator and Sustainer of this earth and everything on and around it. They used it, perhaps, because they inherited it from Ibrahim traditions. The following verses of the Surah Al-Mu'minun bear testimony to this:

"Say To Whom belongs the earth and whoever is in it, if you have knowledge?"

"They will say (it belongs) to Allah"

"Say Do you not then take heed?"

"Say 'Who is the Lord of the seven heavens, and the Lord of the Glorious Throne?'"

"They will say (They all belong) to Allah"

Say, Do you not then fear (Allah)?"

"Say 'In Whose hands is the sovereignty of all things; and He protects (all) while against Him there is no protection, if you have knowledge?'"

"They will say (All sovereignty belongs) to Allah. Say, 'How are you then bewitched?'"

(23:84-89)

"Allah" is a proper name of our Sustainer, which is exclusively applied to One Supreme God unique in Essence, who is the Creator of the heavens and the earth, Who

necessarily exists by Himself and owns all attributes of perfection, which can appropriately be associated only with Him Being.

Even in pre-Islamic Arabia people did not consider their 'gods'—numerous as they were—as rivals or in any way comparable to Allah. They acknowledged Him as the Creator of heavens, the earth and the sun as well as all other types of creations as is apparent from the following verses.

"And those who have taken patrons other than friends besides He, say We worship them only that they may bring us near to Allah" (39:3)

"And if you ask them: Who created the heavens and the earth and subjugated the sun and the moon,

they will say Allah. How then are they turned away (from Him)?"

Allah enlarges (the means of) sustenance for whom He wills of His servants

and straitens (it) for him Surely, Allah is Aware of all things.

And if you ask them who sends down water from the sky and thereby revives the earth after its death,

they will say Allah Say All praise is for Allah, but most of them do not understand."

(29:61-63)

"Say: Who provides for you from the heaven and the earth, or who has power over the ear and the eyes, and who brings forth the living from the dead and brings forth the dead from the living and who directs (all) affairs?

They will say: Allah.

So ask (them): will you not then fear (Allah)? (10:31)

Allah, as explained above, is a proper name of the Supreme Being

human perception. They are the assuaged ones, having wisdom and faith and guidance from the Lord of the Worlds. Every man is thus duty-bound to obey and honour these truthful persons raised by God to preach His Message to their fellow-beings.

"This is the path of moderation—the path avoiding any excesses of veneration or denying the respect due to prophets and founders or religions—that Islam has shown to the world as necessary adjunct to its higher concept of Oneness of God."

Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) was a human being, with the distinction that he was also Prophet of God. He was a prophet like any of his predecessor prophets with the speciality that he was the last of them who, with God's highest favour, completed the religion for the entire mankind for all time. There was however nothing about him that can be called Divinity or its part. He was a plain and unambiguous warner from God. (15:89). He was not mad or possessed. (68:2). In fact he once even fell victim to the sorcery of a Jew named Labid and his daughters so much so that he was taken sick mentally and physically. There was therefore nothing Divine about his person, or his being God's so-called Avatars. No prophet of God is an incarnation of God.

Mi'raj, or the miracle of Celestial Ascension, associated with the Prophet of Islam is the highest of the highs ever reached by any human being. As the poet has put in the mouth of Holy Gabriel, the station was so high that the Archangel excused himself to go any farther with the Prophet:

Were I to soar farther
even by one hair's breadth.
The blaze of Divine splendour
will burn my wings.

THE SIGNIFICANCE OF

"Bismillahir-Rahmanir-Raheem"

Bismillahir-Rahmanir-Raheem is found in the beginning of every Surah of the Holy Qur'an with the exception of *Surah Taubah*. As an exception it is also found in the text of *Surah Al-Naml* (27:30). This is not only a sacrosanct beginning and mark of distinction between different Surahs, as some scholars believe, but is also an important constituent and integral part of *Surah Fatihah* and all other Surahs of the Holy Qur'an. Ibn Abbas is on record to have said that whenever a new Surah

was revealed to the Holy Prophet (*Sallallahu 'alaihi wa sallam*) 'Bismillahir-Rahmanir-Raheem' was the first verse to be revealed.

In an endeavour to impugn the Divine origin of the Holy Qur'an some Christian Orientalists have attempted, in vain, to prove that the expression 'Bismillah' has been borrowed from earlier Scriptures like *Zend-Avesta*. Rodwell wants us to believe that pre-Islamic Arabs borrowed this expression from Jews and then the Holy Prophet

In the course of Mi'raj too, no merger of man and God is implied. Qur'an Majed explains the intervening distance, thus!

"Then he approached and came closer, and was at a distance of but two bow-lengths or (even) nearer." (53: 8-9).

That sets the limit between the perfect man at his highest station and Almighty God in the High Heaven.

Let us go deeper into the mystic side of this superb human experience. Says Iqbal, "A prophet may be defined as a type of mystic consciousness in which 'unitary experience' tends to overflow its boundaries and seeks opportunities of redirecting and refashioning the forces of collective life. In his personality the finite centre of life sinks into his own infinite depth only to spring up again with fresh vigour to destroy the old, and to disclose the new directions of life."

Though no phenomenon of any incarnation or Avatars is involved between prophet and God, a prophet delves in "his own infinite depth", without merging or entering into that of God. Iqbal further points out, "Judging from the various types

of activity that emanated from the movement initiated by the Prophet of Islam, his spiritual tension and the kind of behaviour which issued from it, cannot be regarded as a response to a mere fantasy inside the brain. It is impossible to understand it except as a response to an objective situation generative of new enthusiasms, new organisations, new starting points"

Prophets discharge themselves as God-inspired chosen men who receive Divine revelation which they, in their turn, preach and propagate among mankind in general in order to raise it to a higher plain of spiritual life. Theirs is to think in terms of sublime life and noble movement with a view to creating God-guided new patterns of human belief and behaviour, and to exalt man so as to discard and shun all false gods. Iqbal exhorts:

The one prostration
that weighs heavy upon you,
Delivers you from
a thousand prostrations.

We shall continue and wind up this discourse in the next part of this article.

—:—:—



In the name of Allah, the All-Compassionate, the Most-Merciful

ONENESS OF GOD AND STATION OF THE PROPHET—(2)

In the preceding part of this article we attempted to bring out the distinction between the entities and functions of God, the Prophet, and the Archangel. We propose to continue the theme further here.

In Islamic theological hierarchy God is the Supreme Being, the One and Only, the All-Powerful. However, the Bible in its version currently available, in the context of Creation, says: "And on the seventh day God finished his work which he had done, and he rested on the seventh day from all that he had done." (Gen. 2:2). It also says: "The Lord awoke as from sleep like a strong man shouting because of wine." (Psalms 78:65). Here a definite impression has been given that God rests, drinks and sleeps like a human being. Such is not the concept of God in Islam. Qur'an Majid in one of its most beautiful and glorious passages says:

"God There is no god but He,—the Living, the Self-Subsisting. Eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on the earth. Who is there able to intercede in His Presence except as He permits? He knows what (appears to His creatures as) before or after or behind them. Nor shall they compass aught of His knowledge except as He wills. His Throne does extend over the heavens and the earth, and He feels no fatigue in guarding and preserving them for He is the Most-High, the Supreme

(in glory)." (2:255).

This is the station of God in Islam. The cited Quranic verse called Ayat-ul-Kursi, or the "Verse of the Throne", gives a comprehensive idea of God. It is so sublime in its meaning and concept that one has to conclude with out any shadow of doubt that such a Being cannot be personified in any human form, howsoever high-placed nor can any person, howsoever exalted in his own station, can be defied so as to be equated with, and worshipped as, God.

God is Eternal. He transcends all limits of time and space. On the contrary, Prophets are mortal subject to considerations of time and space. Qur'an Majid categorically dispels any misconception or doubt about prophets being but mortal. It says:

"Muhammad is no more than an Apostle: many were the apostles that have gone before him. . ." (3:144).

God is the sole Creator of all things and to Him alone is their ultimate end. God elucidates in Qur'an Majid:

"It is We Who will inherit the earth, and all beings on it: to Us will they all be returned." (19:40).

Prophets are no exception to this Divine law of final return, because they are not a part of Divinity that alone is eternal. Nor are they incarnate, or the so-called Avatars, of God in whose person God chooses to appear, function, suffer, and even die.

As regards the Prophet of Islam himself, and all true prophets were in fact prophets of Islam, there is no reason to believe that he was a part of Divinity, or vice versa. God Himself never appeared or spoke in Prophets' person or form. Islam clearly and precisely defines the station of its Prophet. As we have tried to explain before, prophets were neither God nor of His likeness, neither His son nor His kinsmen. They were human and therefore mortal, not eternal, not divine.

In connection with human station of the Prophet, Allama Syed Sulaiman Nadvi comments: "So very astonishing was this concept that Makkan pagans could hardly believe it. They used to ask the Prophet in sheer amazement: "What! A prophet and a man?" And the Prophet's candid reply (as he was guided by God Himself to give) was:

" . . Say. Glory to my Lord! Am I aught but a man.—an Apostle." (17:93).

"Islam denied that the prophets possessed supernatural powers or had any say as such in the affairs of God. Even the miracles worked by them were brought about with the will and permission of God. But, despite the fact that they were human beings, they were not altogether like ordinary mortals since they enjoyed the privilege of conversing with God as recipients of Divine revelations, and were free from all sins. As perfect guides of humanity, they were a witness to those realities of the oriental realm which are beyond the ken of ordinary

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PUBLISHED FORTNIGHTLY UNDER THE AUSPICES OF DARUT TASNIF (PRIVATE) LIMITED
on the 7th & 22nd of every month

VOL 41

SHAWWAL 14, 1413 A.H. April 7, 1993

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المجلد ٤١

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مكره الزمان والمكان وجنب عنا وساوس الشيطان ووفقنا
لمزيد من خدمة الانسانية والانسان .

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بأمر يسير . ولم يكن كل هذا ممكنا لو لا ثبت الله اقدامنا
وكف عنا ابدى اعدائنا وكذلك لو لا امدنا اصدقائنا
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خلال هذه السنوات الطويلة المملوءة بشئى المشاكل
والعقبات الداخلية والخارجية . فنن جانبنا شكر جزيل

الإنسان والحضارة الإسلامية

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ومفهوم كلمة الحضارة مفهوم عرى أمدتنا به اللغة العربية وقد تطور مع الزمن ، ولا سيما في تاريخ الحياة الاسلامية ، حتى أصبح هذا المفهوم يعنى : كل عمل أو اتجاه تتمثل فيه الخصائص الاسانية : الفكرية ، الوجدانية ، والسلوكية . . وبعبارة أوجز وأقرب الى الدقة يمكن أن نقول أن مفهوم الحضارة يعنى : الحصيلة الشاملة للمدنية والثقافة ، ومجموع الحياة كلها في صورتها وأنماطها المادية والمعنوية .

ولئن كان الاسلام امتار بأنه دين الحضارة الاسانية . من حيث الاهتمام ببحرية الفكر ، وتشجيع العلم ، واحترام العلماء ، واعزاز حقوق الانسان ، والدعوة الى المساواة

والاسلام بمبادئه وتعاليمه فيما يتعلق بتوجيه الفكر والوجدان ، والارادة في الانسان ، له صلة وثيقة بالحضارة الانسانية ، لأن الحضارة ليست الا حصيلة الفلسفة في الحياة والفن والأخلاق والسلوك

وعناية الاسلام بالعبادات والمعاملات قصد منها تجنب الاساء الانحراف في الفكر ، وفي السلوك . وفي الوجدان ، والعمل في الحياة . وهذا يعتبر الاسلام مصدرا للحضارة الاسانية

ولقد كانت العقيدة في حياة المسلمين هي القاعدة التي يطلون منها على العوالم الحية . كما كانت العقيدة ذاتها هي المنظار الذي ترى بواسطته كافة حقائق العلوم والوجود . وتفسر على ضوءه مجراها ومرسأها . .

ان مصدر الفاعلية في العقيدة الاسلامية كان الأساس الفكري والروحي لاطار عمل تطبيقي « حضارى » يحدد لاسان العقيدة « المؤمن » بها وه المؤمن » على دعوتها . أسلوب التعامل مع الأغيار . وان تحديد المواقف العملية الذي يأتي لاسان العقيدة في مختلف الظروف والأحوال أن يتلزم بها أمر يقع في الصميم من مبادئ الرسالة الاسلامية . . ومن الثابت أن المواقف العملية لا تكون عملة مالم تحكم بحركة الانسان وتواجده . والا فهي مواقف

بين الناس ، في ظلال أئمة شامل ، وعدل تام ، واعتزاز بالمثل العليا ، والقيم الأخلاقية السامية . . فان واقع الأمر يبين للباحثين : أن الحضارة الاسلامية أتمدنت مقوماتها من الاسلام ذاته . لأن الاسلام اطار للانسان الحى والمجتمع القوى . للانسان صاحب الارادة والعزم ، وللمجتمع العتوف المتواد . .

واذا كان ظهور الاسلام قد سبقته في الجزيرة العربية ، وما جاورها من بلاد وأمم . حضارات أقدم منه ، كما سبقته في البلاد والمجتمعات التي انتشر فيها ، الوان من الحضارات القديمة ذات الطابع المحلى أو الاقليمى . . فان الاسلام استطاع أن يضافى على المجتمعات التي نبته وآمنت به ، لوفا من الحضارة في الحياة ، وى المعاملات ، والعلاقات الاجتماعية والانسانية . . واستطاع الاسلام أن يحتوى في فكره الحضارى :

— على امتداد زمانى في العقيدة الدينية ، يعرض لقضية البشرية كلها من نشأتها الى غايتها في دقة ووضوح .

— وعلى شمول موضوعى يغطى مجالات الحياة جمعها اقتصادية ، واجتماعية ، وعقدية ، وفكرية ، وأحداث تاريخية .

— وعلى اتساع يضم الأديان السماوية كلها ، وبصحح المعاهيم حولها ، والمسلم نص القرآن الكريم مطالب بالايان بالرسول والأنبياء جميعا . .

— وعلى عالمية الرسالة الاسلامية . وأنها لا تقتصر على جنس دون جنس ، أو قوم دون قوم . واننا ننظر الى الانسان في جوهره ، وترد التفاضل الى القوى .

والدعوة الاسلامية قد واتها ظروف الانتشار في النطاق العالمى . وبالتالي تمكن الاسلام من أن ينشر طابعه الحضارى الخاص به كعقيدة للحياة في نظمها المادية والروحية والنفسية .

ولهذا أصبح الدين الاسلامى مقوما أساسيا من مقومات الحضارة الانسانية ومن هنا انطوى التفاضل الحضارى الاسلامى مع الوان الحضارات الأخرى التي التى بها على قوة وعطاء ، علبت كل التحديات التي واجهت الانسانية . . فانتشر الطابع الحضارى الاسلامى في فاعلية لم يعرف التاريخ لها مثيلا . .

وبما يذكر أن قوة انتشار الاسلام ، وترسيخ معالم حضارته الانسانية ، قد تضاعف بفعل مقومات أخرى . . منها : تنوع السلالات التي دخلت في الاسلام . ومنها : البيئة بعواملها المحلية ، ومواقعها الجغرافية . ومنها العنصر البشرى واتكوين السكلى . . يضاف الى كل هذا ظاهرة أخرى ، ترتبت على كل هذه الأمور ، وهى ظاهرة الاتصال والاستمرار الزمنى في الحضارة الاسلامية . .

أن الحضارة الاسلامية تتميز بأن كل مقوماتها الجوهرية ، تبع من رسالة الاسلام التي جاءت لانقاذ البشرية من وهدة الضياع والنسيان . .

ورسالة الاسلام مدت وتمد الحضارة بالتوجيه والموازنة بين مطالب الروح ومطالب البدن . .

وبالرؤية العقلية والعامة نلاحظ أن رسالة الاسلام وصلت بين قديم الحضارات وجديدها ، بما حفظت من ثراث الأقدمين ، وبما أضافت من انسانية الحضارة في جوهرها وصميمها وقسمها وأهدافها لتعبر عن القيم الرفيعة ، وتصور تقدم الانسان في مستوى الانسانية .

ويرى فلاسفة الحضارة : أن التقدم البشرى ليس هو التقدم المادى ، والتقدم المادى ليس دليلا على التقدم الانسانى . لأن التقدم في الانسانية لا يتم الا اذا كان تفكير الانسان ووجدانه وسلوكه العمل ، يتسم بالانسانية أى يتسم برعاية الجماعة ، وعدم الاستجابة لداعى الأنانية . . أن أهم

فقر ، ولا يفت في عزمهم صعوبة الطريق وأخطاره ، سواء عليهم الصحراء وحرها ، والبحار وأمواجها . اذ تغفل في نفوسهم اعتقاد : أن طلب العلم جهاد ، فمن مات في سبيله ، مات شهيدا ، هنا الى أن العلم عند كثير منهم أصبح مقصدا لا وسيلة يقصد لذاته سواء أنتج فقرا أو غنى ، وحياة أو موتا .

وانطلقت الحضارة الاسلامية تملأ الدنيا بما جاءت به حتى وصلت أبواب أوروبا في ثوبها اسلامي القشيب . وفي هذا المعنى يقول : «سيدويه» : هناك أمر يستحق الإعجاب ، وهو أن دور المسلمين لم يقف عند حد ترقية العلوم التي أخذوها عن اليونان فحسب . بل أنهم قاموا بالنسبة للمدنية بدور أشد خطرا ، وأتم نفعا .

والخلاصة التي نبهى الوصول إليها : أن الحضارة الاسلامية ذات أساس متين يمكن من الإصلاح في كل شيء . والأمة الاسلامية في وضع حضاري يسمح لها أن تنمي فلسفتها الخاصة متميزة ، دون أن يدفعها التقليد الأعمى الى اتباع الأشكال التي تعالها الفطر السليمة . الاسلام يعترف بانقضاء الدائرة للأفراد ، باعتبارهم مدينين بوجودهم لله . ومسؤولين امام الله عن أعمالهم ، ومن هنا كان الانسان الحضاري في الاسلام ، بخلاف الانسان الذي يدمج في المجتمع قسرا ورغما عنه كما في الشيوعية . لأن الشيوعية من الوجهتين العملية والنظرية تستغنى عن الفرد أن لم يخدم عرض الماركسية دون نقاش .

وَقَفَّاهُ اللَّهُ لِمَا يَحِبُّ وَيُرِيهِ

عَلَى حَبِيبَةِ خَيْرِ الْخَلْقِ مُحَمَّدٍ
فَلْيَكُنْ مِنَ الْإِهْوَالِ مُقْتَحِمٌ

عنصر في حياة الانسان أن يعيش بانسانيته ، لا أن يمشي بإيديته وحدها . أن المفكر ان لم قد لا يصاحب تفكيره وعلمه سلوك خلق ، وبذلك قد يكون علمه وتفكيره ذا خطر على الإنسانية . ولكن صاحب السلوك الخلق ، فلما يأتي منه ضرر لنفسه فضلا عن أن يضر غيره . والسعادة هي الطمأنينة وعدم القلق والخوف من الاعتداء . ومن هنا كانت حضارة الاسلام عنوان تلك الطمأنينة . ودفع القلق .

قواعد السلوك والأخلاق والفن والقانون والعلم — في الحضارة الاسلامية موضوعي لا شخصي بمعنى أن يكون اعتبار هذه الجوانب عاما وليس نسبيا ، أن تكون لكل وليست للمعص دون البعض . . أن يكون لها الطابع الانساني العام . ومن هذا المنطلق الاسلامي كانت الحضارة الاسلامية حضارة انسانية متميزة فريدة في عالم الوجود ، وليس كل عمل يصدر من الانسان يسهم في الحضارة . وانما ذلك العمل الذي ينمي الحضارة الانسانية كيفا وكما . ويذكر لنا التاريخ في صفحاته : أن العلماء المسلمين كانوا لا يعرفون الجنسيات ولا الحدود ، ولا الأوصار اللغوية ، ولا التاريخية . فقد بولد الواحد منهم في مصر من الأمصار . وربما يرحل في طلب العلم الى بلد آخر ، وقد ينشر العلم في بلد ثالث ، وقد يموت ويدفن في بلد رابع . ويبر عن هذه الظاهرة الكتب الاسلامي أحمد أمين في كتابه «ظهر الاسلام» فيقول : « ترى العالم في المشرق ، فادا هو في الأندلس ، وفيها هو في الأندلس اذا هو في العراق وفيها هو في العراق اذا هو في مصر والشام . . لا يعرفهم

يَا نَبِيَّ صَلِّ وَسَلِّمْ كَأَيُّهَا أَبَدًا
كَوَالْحَبِيبِ الَّذِي تَحِبُّ شَفَاعَتُهُ

Fa-q-ba-la-tim ra-a-tu-hoo
fa-sar-ra-tu.

Pa-fak-kat waj-ha-haa wa
qaa-lat 'd-jaa-run 'a-qeem.

30. Qaa-laa ka-zaa-li-ki qaa-la
rab-buk.

In-na-hoo hu-wal-ha-kee-
mul-'a-leem.

PART 26 HAA-MEEM

29 'Then came forward his
wife moaning,

then she beat her face and
said. (I am) an old
barren lady

30 They said Thus has said
your Lord

Surely He is the All-Wise.
the All-Knowing.

فَأَقْبَلَتِ امْرَأَتُهُ فِي صَرَخٍ

فَصَلَّتْ رُجُلَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ

قَالُوا كَذَلِكَ قَالَ رَبُّكَ

إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

51.29

51:30

Manzil 7

٧ مزل

٢٠:٥١

٢٩:٥٢

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majeed is free from errors of printing

Mohammed Jemal

Muhammad Ismail,
Maulvi Hafiz Qari Al-Khateeb

CORRIGENDUM
ENGLISH TRANSLATION AND
TRANSLITERATION OF
OUR'AN MAJEED

Yaqaen International

No. 23 dated 7-4-1993, Page 76,

Versé No 10.

The Arabic text may be

Corrected as:

إِنَّ الَّذِينَ يَبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ

No 24 dated 22.4.93

1) Page 82, Versé No. 26,

a) Insert the following line
between the 2nd and 3rd

lines of the English transli-
teration:

ha-meey-ya-la

b) the 2nd and the 3rd lines
of the Arabic text may be
corrected as:—

فِي قُلُوبِهِمْ

الْحَيَّةُ حَيَّةُ الْجَاهِلِيَّةِ

2 Page 85, Versé No. 3, the
3rd and the 4th lines of the
Arabic text may be corrected
as:

أُولَئِكَ الَّذِينَ يَأْمُرُونَ اللَّهَ

قُلُوبَهُمْ لِلتَّقْوَى

20. *Wa jil-ar-di an-yan-tul-lil-moo-qi-neen.* x
21. *Wa jee an-fu-si-kum. A-fa-las tub-si-roon.*
22. *Wa jil-sa-maa-i riz-qu-kum wa mas too'a-doon.*
23. *Fa-wa rab-bis-sa-maa-i wal-ar-di in-na-hoo la-haq-qum-*

mis-la maa an-na-kum lan-ti-qoon.
- RU-KOO' 2**
24. *Hal a-taa-ka ha-dee-sul-dai-fi ib-raa-hee-mai-nuk-ra-meen.*
25. *Iz-da-kha-loo 'a-lai-hi ja-qaa-loo sa-laa-maa.*

Qaa-la sa-laam. Qau-mum-mun-ka-roon.
26. *Fa-raa-gha i-laa ah-li-hee ja-jaa-a bi-ij-lin sa-meen.*
27. *Fa-qar-ra-ba-hoo i-lai-him, qaa-la a-las la'-ku-loon.*
28. *Fa-au-ja-sa mun-hum khee-fah Qaa-loo laa la-khaf*

wa bash-sha-roo-hu bi-guh-laa-min 'a-leem.

20. And in the earth are signs for the firm believers,
21. And (also) in your own selves. Do you then not see (them)?
22. And in the sky is your provision and what you are promised
23. So (I swear) by the Lord of the heavens and the earth that it is the Truth

as true as (the truth of) that which you (yourselves) speak.

SECTION 2

24. Has the story of the honoured quest of Ibraaheem reached you (O Muhammad),
25. when they entered upon him He (Ibraaheem) said: Peace?
- He (Ibraaheem) said: Peace (on you too). (You are) an unknown people.
26. Then he hastened to his family and fetched a (piece of roasted) fattened calf.
27. Then he brought it near them. He said: Why do you not eat?
28. So he conceived a fear of them. They said: Have no fear

and gave them the glad tidings of a wise son

فَإِنَّ الْأَرْضَ آيَاتٍ لِلْمُقِيمِينَ

وَلِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ

وَالْيَسْمَاءُ رِزْقُكُمْ وَبَارِعُكُمْ

قَوْلِي السَّمَاءِ وَالْأَرْضِ إِنَّهُ حَقٌّ

قِيلَ مَا أَنتُمْ نَطْفُونَ

وَكُو ع ٢

هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمَكْرُومِ

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا

قَالَ سَلَامٌ قَوْمٌ مُنْكَرُونَ

فَوَجَّهَ إِلَى أَهْلِهِ فَأَمَّا بَعْضُ الْمَنْبِيِّ

فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ

فَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَخَفْ

وَبَشَّرُوهُ بِغُلَامٍ عَلِيمٍ

7. Was-as-mah-i zaa-ta-hu-bu-ki

8. In-na-kum fee qau-ilm-
mukh-ta-li-jeeny-

9 yu'-ja-ku 'an-hu man u-fik.

10 Qu-ti-lal-khar-raa-zoo-nal-

11 la-zee-na hum fee gham-
ra-tin saa-hoon.

12 Yas-a-loo-na aiy-yaa-na
yau-mud-deen

13 Yau-ma hum 'a-lan-naa-ri
yuf-ta-noon.

14. Zoo-qoo jti-na-ta-kum.

Haa-zal-la-zee kun-tum
bi-hee yas-ta'-li-loom

15 In-nal-mut-ta-qee-na fee
jan-naa tinw-wa 'u-yoon.

16 Aa-khi-zee-na maa aa-taa-
hum rab-bu-hum

in-na-hum kaa-noo qah-la
zaa-li-ka muh-si-neen.

17. Kaa-noo qa-lee-lam-mi-nal-
lai-li maa yah-ja'-oon

18. Wa bil-as-haa-ri hum
yas-tagh-li-roon.

19. Wa fee am-waa-li-him haq-
qul-lis-saa-ti-li wal-mah-room.

7. By the sky having the net-
work (of its paths).

8. Surely, you are (involved) in
a disputed arguments

9 Prevented from it shall be he
who has been prevented
(from the truth).

10 Perish the conjecturers.

11 Who are heedless in a flood
of confusion.

12 They ask When is the Day
of Reckoning?

13 (It is) the Day when on the
Fire they shall be tried,

14. so now taste (the consequen-
ces of) your mischief.

This is what you were
hastening for.

15 Surely, the righteous will be
in gardens and fountains,

16 Receiving what their Lord
shall give them,

because before this they were
righteous..

17. Only a little of the night
they slept;

18. And in the early mornings
they used to seek forgiveness.

19. And in their wealth there
was a due share for the
beggar and the (non-beggar)
destitute.

وَالسَّمَاءِ ذَاتِ الْحُبُوبِ

إِنَّا كُمْ فِي قَوْلٍ مُّخْتَلِفٍ

يُؤْفَكُ عَنْهُ مَنْ أُفِكَ

قُلِ الْخُصُوفُ

الَّذِينَ فِي غَرَضٍ سَاهُونَ

يَسْأَلُونَ أَيَّانَ يَوْمَ الدِّينِ

يَوْمَ هُمْ عَلَى النَّارِ يُفْتَنُونَ

ذُوقُوا فِتْنَتَكُمْ

هَذَا الَّذِي كُنْتُمْ تُسْتَعْجِلُونَ

إِنَّ الشَّاقِينَ فِي جَنَّتٍ وَعُيُونٍ

أَخْلَيْنَ مَا أَنَّهُمْ رِيحُهُمْ

لَهُمْ كَأَنَّا قَبْلَ ذَلِكَ مُّحْسِنِينَ

كَأَنَّا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ

وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُورِ

45. *Nah-nu a'-la-mu bi-maa
ya-qoo-loo-na*

*wa maa an-ta 'a-lai-him
bi-jab-baar.*

*Fa-zak-kir bil-qur-aan
mainy-ya-khaa-fu wa-'eed.*

45. We are Best Aware of what
they say,

and you are not the com-
pelling one over them.

So remind him of the Qur'an
who fears My warning.

مَنْ أَظْلَمُ مِمَّن يَقُولُ

وَأَنْتَ عَلَيْهِمْ يَجِبُ

فَذَكِّرْ بِالْقُرْآنِ مَنْ يَخَافُ رَيْعِي

50:45 50:45

Manzil 7

٥٠:٥٠ ٥٠:٥٠ منزل ٧

CHPATER '50 QĀĀF

ENDS HERE.

نمت هنا بحمد الله السورة ٥٠ - ق

SOO-RA-TUZ-ZAA-RI-YAAT

Mak-keey-yah

Ru-koo-'a-tu-haa 3

Aa-yaa-tu-haa 60

*Bis-mil-laa-hir-rah-
maa-nir-ra-heem.*

RU-KOO' 1

1. *Waz-zaa-ri-yaa-ti zar-wan,*

2. *Fal-haa-mi-laa-ti wiq-ran*

3. *Fal-jaa-ri-yaa-ti yus-ran*

4. *Fal-mu-qas-si maa-ti am-ran.*

5. *In-na-maa too-'a-doo-na
la-saa-di-qunw-*

6. *wa in-nad-dee-na la-waa-qi.*

Chapter 51 Az-zaa-ri-yaat

Revealed at Makkah

SECTIONS 3

VERSES 60

In the name of Allah,
the All-Compassionate,
the Most Merciful.

SECTION 1

1 By the scattering winds that
scatter;

2. And the bearing ones bearing
weight (clouds);

3. And the moving ones lightly
gliding;

4. And the distributing ones,
distributing by the order
(of Allah).

5. Indeed, what you are
promised is true.

6. And indeed the Reckoning
is to happen.

٥١ - الزّٰرِيّٰت

سُورَةُ الزّٰرِيّٰتِ مَكِّيَّةٌ (٥١) (٦٠ آيَةً)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

و ك و ح ا

وَالذّٰرِيّٰتِ ذُرّٰوٰتٍ

فَالْحَامِلٰتِ وِقْرًا

فَالْجَارِيّٰتِ يُسْرًا

فَالْقَسِيّٰتِ آمْرًا

اِنَّمَا تُوعَدُوْنَ لَصَادِقٌ

وَاِنَّ الدّٰيْنَ لَوَاقِعٌ

51:1 51:6

Manzil 7

٥١:٥١ ٥١:٥١ منزل ٧

au al-qas-sam'a wa hu-wa
sha-heed.

38. Wa la-qad kha-laq-nas-sa-
maa-waa-ti wal-ar-da
wa maa bai-na-hu-maa fee
sit-ta-ti aly-yaam.
Wa maa mas-sa-naa
mil-lu-ghoob.

39 Fas-bir 'a-laa maa
va-qoo-loo-na
wa sab-bih bi-ham-di
rab-bi-ka
qab-la fu-loo-'ish-sham-si
wa qab-lal-ghu-roob.

40 Wa mi-nal-lai-li fa-sab-bih-hu
wa ad-baa-ras-su-food.

41 Was-ta-mi' yau-ma yu-naa-dil-
mu-naa-di mim-ma-kaa-nin
qa-reeb.

42 Yau-ma yas-ma-'oo-nas-sai-
ha-ta bil-haqq.
Zaa-li-ka yau-mul-khu-rooj.

43 In-naa nah-nu nuh-ye wa
nu-mee-tu wa i-lai-nal-
ma-seer.

44. Yau-ma ta-shaq-qa-qul-ar-du
'an-hum si-raa-'aa.
Zaa-li-ka hash-run 'a-lai-naa
ya-seer.

or gives ear, while he is
fully attentive.

38. And indeed, We have created
the heavens and the earth
and what is in between them
in six days.
and no weariness touched Us.

39 So be patient with what
they say,
and celebrate the praise of
your Lord
before sunrise and before
sunset.

40 And in the night glorify Him
and after the prostrations

41 And listen on the day when
the crier will cry from a
nearby place.

42 The day when they shall
hear the inevitable cry.
That is the day of
Resurrection.

43 Indeed, it is We Who give
life and cause death and to
Us is the final resort.

44 On the day when the earth
will cleave asunder from
them.(they will come)
hastening forth
This gathering together is
easy for Us.

أَوَّلَى السَّمْعِ وَهُوَ شَهِيدٌ
وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ
وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ
وَمَا يَئُودُنَا مِنْ لَعْنَتِهِمْ
فَاصْبِرْ عَلَى مَا يَقُولُونَ
وَسَبِّحْ بِحَمْدِ رَبِّكَ
قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ
وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَارَ السُّجُودِ
وَأَسْمِعْ يَوْمَ يُنَادِي الْمُنَادِ مِنْ مَّكَانٍ قَرِيبٍ
يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ
ذَٰلِكَ يَوْمُ الْخُرُوجِ
إِنَّا نَحْنُ مُخِيٌّ وَنُصِيتُ وَاللَّيْلُ الْمَصْدُورُ
يَوْمَ نَشَقُّ الْأَرْضَ عَنْهُمْ سِرَاجًا
ذَٰلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ

RU-KOO' 3

30. *Yau-ma na-qoo-lu li-ja-han-na-ma ha-lim-ta-la'-ti*

wa ta-qoo-lu hal mim-ma-zeed.

31. *Wa uz-li-ja-lil-jan-na-in lil-mut-ta-qee-na ghai-ra ba-'eed.*

32. *Haa-zaa maa too-'a-doon-na: li-kul-li aw-waa-bin ha-fee-z.*

33. *Men kha-shi-yar-rah-maa-na bil-ghai-bi*

wa jaa-a bi-qal-bim-mu-neeb.

34. *Ud-khu-loo-haa bi-sa-laam.*

Zaa-li-ka yau-mul-khu-lood.

35. *La-hum-maa ya-shaa-oo-na fee-haa.*

Wa la-dai-naa ma-zeed

36. *Wa kam ah-lak-naa qab-la-hum-min qar-nin*

hum a-shad-du min-hum baq-shan

ja naq-qa-boo fil-bi-laad

Hal-mim-ma-hees.

37. *In-na fee zaa-li-ka la-zik-raa li-man kaa-na la-hoo qal-bun*

SECTION 3

30. The Day when We shall say to Hell: Are you filled?

And it will say: Is there any more?

31. And Paradise will be brought near for the God-fearing, not too far.

32. This is what you were promised, for every repentant and heedful one.

33. Who feared the All-Compassionate, unseen

and came with a contrite heart:

34. Enter into it (Paradise) in peace

This is the Day of Eternity

35. For them there is all that they desire therein.

And with Us is yet more

36. And how many a generation have We destroyed before them (the Makkans)!

who were stronger than they in might,

so they explored the lands.

(Yet) was there any place of refuge (for them)?

37. Surely, in this is a reminder for him who has a heart

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلْ امْتَلَأَتْ

وَتَقُولُ هَلْ مِنْ تَزِيدٍ

وَأَزَلِفَتْ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ

هَذَا مَا تُوْعَدُونَ لِكُلِّ أَوَّابٍ حَفِيفٍ

مَنْ خَشِيَ الرَّحْمَنَ الْغَيْبَ

وَجَاءَ بِقَلْبٍ مُنِيبٍ

ادْخُلُوهَا بِسَلَامٍ

ذَٰلِكَ يَوْمُ الْخُلُودِ

لَهُمْ قَائِمٌ وَرَبٌّ فِيهَا

وَلَدَيْنَا مَزِيدٌ

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ

مِمَّنْ أَشَدُّ مِنْهُمْ بَطْشًا

فَنَقَّبُوا فِي الْبِلَادِ

هَلْ مِنْ مَّجْمُوعٍ

إِنِّي فِي ذَٰلِكَ لَآذِرٌ لِّمَنْ كَانَ لَهُ قَلْبٌ

21 Wa jāā-at kul-lu naf-sim-
ma-'a-haa sāā-l-qunw-wa
sha-heed.

22 Lo-qad-kun-ta fee ghaḥ-la-
ilm-min haa-zaa

Fa-ka-shaḥ-naa 'an-ka
ghl-tāā-a-ka

Ja-ha-ṣa-ru-kal-yau-ma
ḥa-deed.

23. Wa qaa-la qa-ree-nu-haa
haa-zaa maa la-daiy-ya
'a-ceed

24 Al-qi-yaa fee ja-han-na-ma
kul-la kaf-jaa-rin 'a-need

25 Man-naa-'il-lil-khai-ri
nuu'-la-dim-mu-reeb.

26. Al-la-zee ja-'a-la ma-'al-laa-hi
l-laa-han aa-kha-ra

Ja-al-qi-yaa-hu jil-'a zaa-
bish-sha-deed.

27 Qaa-la qa-ree-nu-hoo rab-
ba-naa maa al-ghai-tu-hoo

wa laa-kin kaa-na fee-da-laa-
ilm-ba-'ced.

28 Qaa-la laa takh-la-ṣ-moo
la-daiy-ya

wa qad qad-dam-tu l-lai-kum
bil-wa-'ced.

29. Maa yu-bad-da-lul-qau-lu
la-daiy-ya

Wa maa a-na bi-zai-laa-mil-
lil-'a-beed.

21. And every soul shall come with a driver and a witness. وَجَاءَتْ كُلُّ نَفْسٍ مَعَهَا سَائِقٌ وَشَهِيدٌ

22 You had indeed been in negligence about this (Day). لَقَدْ كُنْتَ فِي غَفْلَةٍ مِنْ هَذَا

So We removed from you your covering (on your eyes) فَكَشَفْنَا عَنْكَ غِطَاءَكَ

So, your sight this day is sharp. فَبَصَرُكَ الْيَوْمَ مُحَرِّدٌ

23 And his companion (the attending Angel) will say: This is what is ready with me (as testimony). وَقَالَ قَرِينُهُ هَذَا مَا لَدَيَّ عَتِيدٌ

24 Cast you (two Angels) into Hell every ingrate rebel, أَلْقِيَانِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ

25 Hinderer of good, transgressor, doubter مُتَأَمِّرٍ لِلْخَيْرِ مُعْتَدٍ مُرِيبٍ

26 Who set up along with Allah another god. الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ

So cast him into the severe torment. فَأَلْقِيهِ فِي الْعَذَابِ الشَّدِيدِ

27. His companion will say O, our Lord! I did not lead him into insolence; قَالَ قَرِينُهُ رَبَّنَا مَا أَطْعَمْتُهُ

but he (himself) was in a wide error. وَلَكِنْ كَانَ فِي ضَلَالٍ بَعِيدٍ

28 He (Allah) will say: Do not argue in My presence قَالَ لَا تَخْتَصِمُوا لَدَيَّ

when I had already given you the warning. وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ

29 The word is not changed with Me. مَا يَبْدُلُ الْقَوْلَ لَدَيَّ

and I am not unjust to the servants. وَمَا أَنَا بِظَالِمٍ لِلْعَبِيدِ

14. *Wa as-haa-bul-ai-ka-ti wa qau-mu Tub-bā'.*

kul-hu kaz-za-bar-ru-su-la ja-haq-qa wa-'eed

- 15 *A-fa-'a-yee-naa bil-khal-qil-aw-wal.*

Bal hum fee lab-sum-min khal-qin ja-deed.

RU-KOO' 2

- 16 *Wa la-qad kha-la-q-nal-in-saa-na*

wa na'-la-mu maa tu-was-wi-su bi-hee naf-su-hu

wa nali-nu aq-ra-hu i-lai-hi min hab-lil-wa-reed

- 17 *Is ya-ta-la-q-qal-mu-ta-la-q-qi-vaa-ni 'a-nul-ya-mee-nu wa 'a-nish-shi-maa-li qa-'eed*

- 18 *Maa val-fi-zu min qau-lin il-laa la-dai-hi ra-qee-hun 'a-teed*

- 19 *Wa jaa-at sa-ka-ra-tul-mau-ti bil-haqq*

Zaa-li-ka maa kun-ta min-hu ta-heed.

20. *Wa nu-si-kha jis-soor.*

zoo-li-ka yau-mul-wa-'eed

14. And the companions of the Aikah (the woods) and the people of Tubba.

Every one belied the Messengers, so My warning was duly fulfilled.

- 15 Had We then become wearied by the first creation?

No, but they are in doubt about a new creation.

SECTION 2

16. And We did create man

and We know that with which his soul prompts (him)

and We are nearer to him than the jugular vein

- 17 When the two Receivers (the Angels) receive (him) (one sitting) on the right-hand and the other sitting on the left-hand,

- 18 Not a word does he utter, but with him is a vigilant observer (to record it)

- 19 And the agony of death will in all certainty come to him

That is what you had tried to avoid

20. And the Trumpet will be blown into.

And that shall be the Day of the threat.

وَأَصْحَابُ الْاَيْكَةِ وَقَوْمِ تُبَّعٍ

كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعْدِي

أَفَعَيْنَا بِالْاِخْلَاقِ الْاَوَّلِ

بَلْ هُمْ فِي لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ

رَكُوع ٢

وَلَقَدْ خَلَقْنَا الْاِنْسَانَ

وَعَلَّمُوهُ مَا تَوَسَّوْهُ بِهِ نَفْسُهُ

وَنَحْنُ اَقْرَبُ بِالرِّيمِ مِنْ حَبْلِ الْوَرِيدِ

اِذْ يَتَلَقَّى الْمُتَلَقِّينَ عَنِ الْيَمِينِ

وَعَنِ الشِّمَالِ قَعِيدٍ

مَا يَلْفِظُ مِنْ قَوْلٍ اِلَّا لَدَيْهِ

رَقِيبٌ عَقِيدٌ

وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ

ذَلِكَ مَا كُنْتُمْ مِنْهُ تَجِيدُ

وَيُفْرَقُ فِي الصُّورِ

ذَلِكَ يَوْمُ الْوَعْدِ

- kai-ja ba-nai-naa-haa wa
zai-y-naa-haa
- wa maa la-haa min ju-rooj,
7. Wal-ar-da ma-dad-naa-haa
- wa 'al-qai-naa fee-haa
ra-waa-si-ya
- wa am-bat-naa fee-haa min
kul-ll zaa-jim-ba-hee
- 8 Tab-si-ra-ianw-wa zik-raa
li-kul-ll 'ab-dim-mu-nee.
- 9 Wa naz-zul-naa mi-nas-sa-
maa-l maa-am-mu-baa-
ra-kan
- ja-am-bat-naa bi-hee
jan-naa-tinw-wa
hah-bal-ha-see.
10. Wan-nakh-la baa-si-qaa-til-la-
haa tal-'un-na-deed
- 11 ri-z-qal-ll- 'l-baad.
- Wa ah-yaly-naa bi-hee
hal-da-tam-mai-taa.
- ka-zaa-li-kal-khu-roof.
12. Kaz-za-bat qab-la-hum
qan-mu noo-hinw-wa
as-haa-bur-ras-si wa
sa-mood.
13. Wa 'aa-dunw-wa fir-'au-nu
wa-ikh-waa-nu loot.

- how We have built it and
adorned it,
- and that there is no flaw
therein.
- 7 And the earth—We have
spread it
and We have cast therein
balancing weights
(i.e. mountains),
and grown thereon of every
thing in pleasing pairs
- 8 For the enlightenment and
remembrance of every
repentant servant
- 9 And We sent down from the
sky Blessed (rain) water,
then We grew thereby gardens
and the grain that is
harvested.
- 10 And the tall palm-trees,
having thick clusters, one
over another,
- 11 (As) a provision for the
servants (of Allah).
And with it We brought to
life a dead land.
Like this will be the
Resurrection.
- 12 Belied before them the people
of Noah and the companions
of the Rass and Thamud,
13. And 'Aad and Pharaoh and
the brothers of Lot.

- كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا
وَمَا لَهَا مِنْ فُرُوجٍ
وَالْأَرْضَ مَدَدْنَاهَا
وَالْقَيْنَا فِيهَا رَوَاسِيَ
وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ
تِبْوَرةً وَذِكْرَى لِكُلِّ عَبْدٍ
مُنِيبٍ
وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً قَدِيرًا
فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ
وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَلْعٌ نَضِيدٌ
فَرِيقًا لِّلْعِبَادِ
وَأَخْيَيْنَا بِهِ بَلَدَةً مَّيْتًا
كَذَلِكَ الْخُرُوجُ
كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ
الرَّسِّ وَنُودُوا
وَعَادَ وَفِرْعَوْنُ وَآخُوتَانُ لُوطٍ

SOO-RA-TU QAAF

Mak-keey-yah

Ru-koo-'aa-tu-haa 3

Aa-yaa-tu-ha 45

Bis-mil-laa-hir-rah-
maa-nir-ra-heem.

RU-KOO' 1

1. Qaaf. Wal-qur-aa-ni-
ma-jeed.

2. Bal 'a-ji-hoo an jaa-a-hum-
mun-zi-rum-min-hum

ja-qaa-lal-kaa-fi-roo-na
haa-zaa shai-un 'a-jeeh.

3. A-i-zaa mil-naa wa kun-naa
tu-raa-baa

Zaa-li-ka raj-um-ha-'eed

4. Qad 'a-lim-naa mua tan-qu-
sul-ar-du-min-hum

Wa 'in-da-naa ki-taa-hun
ha-jeez.

5. Bal kaz-za-hoo bil-haq-qi
lam-maa jaa-a-hum

ja-hum fee am-rim-ma-reej.

6. A-ja-lam yan-zu-roo i-las-
sa-maa-i fau-qa-hum,

Revealed at Makka'h

SECTIONS 3

VERSES 45

In the name of Allah,
the All-Compassionate,
the Most Merciful.

سُوْرَةُ الْقَافِ

SECTION 1

و ك و ع ا

1. Qaaf By the Glorious
Qur'an.

ق وَالْقُرْآنِ الْحَمِيدِ

2. Surely, they wondered that a
warner came to them from
among themselves,

بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ

and the unbelievers said.
This is a strange thing

فَقَالَ الْكَافِرُونَ هَذَا شَيْءٌ عَجِيبٌ

3. What! When we die and
become dust,

مَا إِذَا مِنَّا وَكُنَّا تُرَابًا

This (idea of) returning to
life is far-fetched.

ذَلِكَ رَجْعٌ بَعِيدٌ

4. Indeed, We know what the
earth takes away from them,

قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ

and with Us is a Book
preserving (everything).

وَعِنْدَنَا كِتَابٌ حَفِيزٌ

5. No, but they belied the
Truth, when it came to
them.

بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ

So they are in a confused
affair.

فَهُمْ فِي أَمْرٍ مُرْتَبِعٍ

6. Do they not look at the sky
over them (to reflect),

أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ

16. "Qa' a-ta-'il-li-moo-nal-laa-ha
bi-dee-ul-kaam.

Wal-laa-hu ya'-la-mu maa
fu-sa-maa-waa-ti w' maa
jil-ard.

Wal-laa-hu bi-kul-li
shai-in 'a-leem.

17. Ya-mun-noo-na 'a-lai-ka
an as-la-moo

Qul-laa la-mun-noo 'a-lai-y-
ya is-laa-ma-kum.

Ba-lil-laa-hu ya-mun-nu
'a-lai-kum
an ha-daa-kum lil-ee-maa-ni

in kun-tum saa-di-qaan.

18. In-na-l-laa-ha ya'-la-mu
ghai-bas-sa-maa-waa-ti
wal-ard.

wal-laa-hu ha-see-rum-hi-
maa ta'-ma-loon.

16. Say: Will you teach Allah
about your religion,

when Allah knows what is
in the heavens and what is
in the earth?

And Allah is Aware of all
things..

17. They deem it to be a favour
to you that they have
embraced Islam.

Say: Do not deem your
Islam to be a favour
to me.

No, but Allah has shown a
favour to you that He has
guided you to the Faith;

if you are truthful.

18. Indeed, Allah knows the
unseen (secrets) of the
heavens and the earth

and Allah is watching what
you do

قُلْ أَتَعْلَمُونَ اللَّهَ بِدِينِكُمْ

وَاللَّهُ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا
فِي الْأَرْضِ

وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

يَسْتَوُونَ عَلَيْكَ أَنْ أَسْلَمُوا

قُلْ لَا تَتَّبِعُوا عَلَيَّ إِسْلَامَكُمْ

بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ

أَنْ هَدَيْتُكُمْ لِلْإِيمَانِ

إِنْ كُنْتُمْ صَادِقِينَ

إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ

وَاللَّهُ بَصِيرٌ

SUPPLEMENT

Part 26 Haa-Ma'm

٢٦ - حَم

Chapter 49 Al-Ha-jurat

٤٩ - الحِجْرَات

RU-KOO' 2 (Contd.)

14. Qaa-la-til-a'-raa-bu
aa-man-naa.

Qul-lam tu'-mi-noo

wa laa-kin qoo-loo
as-lam-naawa lam-maa yad-khu-lil-ee-
maa-nu fee qu-loo-bi-kum.Wa in tu-tee-'ul-laa-ha wa
ra-soo-la-hoolaa ya-lil-kum-min 'a-maa-li
kum shai-aa.In-nal-laa-ha sha-fu-rur-
ra-heem.

15. In-na-mal-mu'-mi-ni-nal-
la-zee-na'

aa-ma-noo bil-laa-hi wa
ra-soo-li-hee gum-ma lam
var-laa-boowa jaa-ha-doo bi-am-wad-li-
him wa an-fu-si-him
fee sa-bee-ill-lahU-laa-i-ka hu-muq-qa-di-
qoon.

SECTION 2 (Contd.)

14. The Bedouins say:
We believe.

Say: You do not believe.

but say: We have embraced
Islam.and Faith has not yet entered
into your hearts.And if you obey Allah and
His Messenger,He will not deduct anything
from your (good) deeds.Surely, Allah is Forgiving,
Merciful.

15. Indeed the believers are
those

who believe in Allah and
His Messenger, and then
do not doubt (therein)and strive with their wealth
and their lives in the cause
of Allah;it is they who are the
truthful.

رَكَوع ٢ (متبع)

قَالُوا الْاَغْرَابُ امَّا

قُلْ لَوْ تَوَدُّوْنَ

وَلَكِنْ تَقُولُوْا اَسْلَمْنَا

وَلَمْ يَدْخُلِ الْاِيْمَانُ فِيْ قُلُوْبِكُمْ

وَلَنْ تُطِيعُوْا اللّٰهَ وَرَسُوْلَهُ

لَا يَنْقُصُ مِنْ اَعْمَالِكُمْ شَيْئًا

اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ

اِنَّ الْمُؤْمِنِيْنَ الَّذِيْنَ

اٰمَنُوْا بِاللّٰهِ وَرَسُوْلِهِ ثُمَّ لَا يَشْكُوْنَ اٰيًا

وَمِنْ اَمْوَالِهِمْ وَاَنْفُسِهِمْ

فِيْ سَبِيْلِ اللّٰهِ

اُولٰٓئِكَ هُمُ الصّٰدِقُوْنَ

12. Yāa-aiy-yu-hal-la-ze-na
ad-ma-nuf-ta-ni-boo

ka-see-ran-mi-naz-zann.

In-na ba'-daz-zan-ni iq-munw-

wa lala ta-jas-sa-son wa laa
yagh-tab-b'-du-kum ba'-dāa

A-vu-hib-bu a-ha-du-kum
ainy-ya'ku-la lah-ma a-khee-hi
mai-tan ja-ka-rih-tu-mooh

Wai-ta-qul-laah In-nal-laa-
ha taw-waa-bur-ra-heem

13. Yāa-aiy-yu-han-naa-su in-naa
kha-laq-naa-kum-

min za-ka-rinw-wa un-saa

wa ja'al-naa-kum
shu-'oo-banw-

wa qa-bāā-i-la li-ta-'aa-ra-foo

In-na ak-ra-ma-kum 'in-dal
laa-hi at-qaa-kum.

In-nal-laa-ha 'a-lee-mun
kha-beer.

12. O you who believe! avoid

too much suspicion, (because)

indeed, certain suspicions
are sin;

neither spy nor backbite
one another.

Does any one of you like to
eat the flesh of his dead
brother? Nay, you would
dislike it.

And fear Allah. Surely,
Allah is Relenting, Merciful.

13. O men! We have created you

from a male and a female,

and have made you into
races

and tribes that you may
(thereby) know one another.

Indeed, the most honourable
of you in the sight of Allah
is (one who is) the most
righteous of you.

Surely, Allah is All-Knowing,
All-Aware.

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا

كَثِيرًا مِّنَ الظَّنِّ

إِنَّ بَعْضَ الظَّنِّ إِثْمٌ

وَلَا يَجْتَسِسُوا وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا

يُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ

مَيْتًا فَكُرِّهُوا

وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ

مِّنْ ذَكَرٍ وَأُنْثَىٰ

وَجَعَلْنَاكُمْ شُعُوبًا

وَقَبَائِلَ لِتَعَارَفُوا

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ

إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

CERTIFICATE

Certified that by Allah's Grace the text of the above verses of Quran Majed is free from errors of printing

Muhammad Ismail

Muhammad Ismail,

Muhtl Hafiz Qari Al-Khateeb

In-nal-laa-ha ya-hib-bul-maq-at-tam.

10. *In-na-mal-mu'-mi-noo-na ikh-wa-tun*

Ja-aq-li-hoo bai-na a-kha-wai-kum

wai-ta-qul-laa-ha la-'at-la-kum tur-ha-moon.

RU-KOO' 2

11. *Faa-aiy-yu-hal-la-zee-na aa-ma-noo laa yas-khar qau-mum-*

min-qau-min 'a-saa ainy-ya-kon-noo khai-ram-min-hum

wa laa ni-saa-um-min-ni-saa-in

'a-saa ainy-ya-kun-na khai-ram-min-hum.

Wa laa tal-mi-zoo an-fu-sa-kum

wa laa ta-naa-ba-zoo bil-al-qaab.

Bi'sal-is-mul-fu-soo-qu

ha'-dal-ee-maan.

Wa mal-lam ya-tub

ja-u-laa-i-ka hu-muz-zaa-ll-moon.

Surely, Allah loves the equitable.

10. Surely, the believers are brothers,

so make peace between your (two) brothers,

and fear Allah, so that you may perhaps be shown mercy.

SECTION 2

11. O you who believe! A people should not laugh

at another people, because, perhaps, they (the latter) may be better than them (the former)

and neither women (should laugh) at other women,

because perhaps they (the latter) may be better than them (the former),

and do not defame one another,

nor revile (anyone) by nicknames.

And what evil name is (the name of) wickedness

after (having accepted) the faith!

And those who do not repent,

they are the wrongdoers.

إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ٢

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ

فَاصلحوا بين أخوتكم

وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ٣

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ

مِنْ قَوْمٍ عَسَى أَنْ يَكُونُوا خَيْرًا مِنْهُمْ

وَلَا نِسَاءٌ مِنْ نِسَاءٍ

عَسَى أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ

وَلَا تَلْمِزُوا أَنْفُسَكُمْ

وَلَا تَنَابَزُوا بِالْأَلْقَابِ

بِشَرِّ الْأَسْمَاءِ الْقَسُوقِ

بَعْدَ الْإِيمَانِ

وَمَنْ لَا يَتُوبْ

فَأُولَئِكَ هُمُ الظَّالِمُونَ ٤

Ja-tuq-bi-hoo 'a-laa man
Ja-'al-tum naa-di-meen.

7. Wa'-la-oo ar-na jee-kum
ra-soo-lal-laah.

Lau yu-tee-'u-kum jee ka-see-
rim-mi-nal-am-ri
la-'a-nit-tum

wa-laa-kin-nal-laa-ha hab-
ba-ba i-lal-ku-mul-ee-maa-na

wa-zaly-ya-na-hoo jee
qu-loo-bi-kum

wa kar-ra-ha i-lal-ku-mul-
kuf-ra wal-ju-soo-qa
wal-'i-yaan.

U-laa-i-ka hu-mur-raa-shi-
doon.

8. Faq-lam-mi-nal-laa-hi wa
na'-mah.

Wal-laa-hu 'a-lee-mun
ha-keem.

9. Wa in sa-i-ja-taa-ni mi-nal-
mu'-mi-nee-naq-ta-ta-loo

ja-aq-ti-hoo bai-na-hu-maa.

Fa-im-ba-ghat ih-daa-hu-nnaa
'a-lal-ukh-ras

ja-qaa-ti-lal-la-tee tab-ghee

ha-taa ta-fee-a i-laa
am-ril-laah.

Fa-in-ja-aq-ti-hoo
bai-na-hu-maa bil-'ad-li na
aq-ti-hoo.

then repent of what you
have done.

7. And know that among you
is Allah's Messenger.

If he were to obey in many
matters you would surely
be in distress;

but Allah has endeared the
faith to you

and has made it fair-seeming
in your hearts,

and has made the disbelief,
transgression and disobe-
dience hateful to you.

They are those who are the
rightly guided

8. (This is) as a grace and
bounty from Allah;

and Allah is All-Knowing
All-Wise.

9. And if two parties of the
believers fight

then make peace between
them,

and if one of them trans-
gresses against the other,

then fight the one that has
transgressed,

until it reverts to Allah's
Command;

then if it reverts make
peace between them with
justice and deal
equitably.

فَتُصْهِرُوا عَلَىٰ مَا فَعَلْتُمْ نَادِيًا

وَأَعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ

لَوْ يَطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُّمْ

وَلَكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ

وَزَيَّنَّ فِي قُلُوبِكُمْ

وَكَرِهَ إِلَيْكُمُ الْكُفْرَ وَالْفُسُوقَ
وَالْعِصْيَانَ

أُولَٰئِكَ هُمُ الرُّشِدُونَ

فَضْلًا مِّنَ اللَّهِ وَنِعْمَةً

وَاللَّهُ عَلِيمٌ حَكِيمٌ

وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا

فَاصلحوا بينهما

فَإِنْ بَغَتْ أَحَدُهُمَا عَلَى الْأُخْرَىٰ

فَقَاتِلُوا الَّتِي تَبْغِي

حَتَّىٰ تَفِيَّءَ إِلَىٰ أَمْرِ اللَّهِ

فَإِنْ فَاءَتْ فَاصْلحوا بينهما

بِالْعَدْلِ وَأَقْسِطُوا

ka-jah-ri ba'-di-kum li-ba'-gha

an-tah-ba-ta a'-mao-lu-kum
wa an-tum laa tash-'u-rdon.

3. In-nal-la-zee-na ya-ghud-
doo-na as-waa-ta-hum
'in-da ra-soo-lil-laa-hi

u-laa-i-kal-la-zee-nam-
ta-ha-nal-laa-hu
qu-loo-ba-hum lii-taq-waa.

La-hum-magh-fi-ra-tum-wa
aj-run 'a-zeem.

4. In-nal-la-zee-na yu-naa-
doo-na-ka

min-wa-raa-il-hu-ju-raa-ti
ak-sa-ru-hum laa ya'-qi-loon.

5. Wa lau an-na-hum sa-ba-roo

hat-taa takh-ru-ja i-lal-him

la-kaa-na khai-ral-la-hum.

Wal-laa-hu gha-foo-rur-ra-
heem.

6. Yaa-ai-yu-ha-la-zee-na
aa-ma-noo

in-jaa-a-kum faa-si-qum

hi-na-ba-in fa-ta-baly-ya-noo

an-tu-see-boo qau-mam
bi-fa-haa-la-tin

like your shouting to one
another.

lest your (good) deed should
go to waste while you are
unaware

3. Indeed, those who lower their
voices in the presence of
Allah's Messenger.

They are those that Allah
has tested their hearts for
righteousness.

for them is forgiveness and
great reward.

4. Indeed those who call you

from behind the (inner)
apartments most of them
do not understand.

- 5 And if they had patience

till you came out to them:

that would certainly be
better for them;

and Allah is All-Forgiving
Most Merciful

- 6 O you who have believed

If an evil person brings
to you

a report, verify it.

lest you should smite a
people in ignorance.

كَلِمَاتٍ بَعْضُهُمْ لِبَعْضٍ

أَنْ تَحِطَ لَعْنَتُكُمْ وَأَنْتُمْ

لَا تَعْلَمُونَ

إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ

عِنْدَ رَسُولِ اللَّهِ

أُولَئِكَ الَّذِينَ أَمْتَعَنَ اللَّهُ قُلُوبَهُمْ

لِلتَّقْوَى

لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ

إِنَّ الَّذِينَ ينادُونَكَ

مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ

لَا يَعْقِلُونَ

وَلَوْ أَنَّهُمْ صَبَرُوا

حَتَّى تَخْرُجَ إِلَيْهِمْ

لَكَانَ خَيْرًا لَهُمْ

وَاللَّهُ غَفُورٌ رَحِيمٌ

يَا أَيُّهَا الَّذِينَ آمَنُوا

إِنْ جَاءَكُمْ فَاسِقٌ

بِنَبَأٍ فَتَبَيَّنُوا

أَنْ تُصِيبُوا قَوْمًا بِجَهَالَةٍ

Part 26 Ha-Meem

Chapter 48 Al-Fath

٤٨ - الفتح

Wa'-a-dal-laa-hul-la-zee-na
aa-ma-noo wa 'a-mi-luq-
saa-li-haa-ti min-hum

magh-fl-ra-tanw-wa aj-ran
'a-zee-maa.

Allah has promised those
among them who believe
and do good deeds,

forgiveness and great reward.

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ
مَغْفِرَةً وَأَجْرًا عَظِيمًا

CHAPTER 48 AL-FATH

ENDS HERE.

تَمَّتْ مِنْهَا بِحَمْدِ اللَّهِ سُورَةُ ٤٨ - الْفَتْحِ

48:29 48:29

Manzil 6

٢٩:٤٨ ٢٩:٤٨ ٦ منزل

Part 26 Ha-Meem

Chapter 49 Al-hu-ju-rat

٢٦ - حَمْر - ٤٩ - الْحَجَرَات

Ma-da-nee-yah

Ru-koo-'aa-tu-haa 2

Aaa-yaa-tu-haa 18

Bis-mil-laa-hir-rah-
maa-nir-ra-heem.

RU-KOO' 1

1. Yaa-aly-yu-hal-la-zee-na
aa-ma-noo laa tu-qad-di-moo

bai-na ya-da-yil-laa-hi wa
ra-soo-li-hee

wat-ta-qul-laah.

In-nal-laa-ha sa-mee-'un
'a-leem.

2. Yaa-aly-yu-hal-la-zee-na
aa-ma-noo laa tar-fa-'oo
aq-waa-ta-kum

fau-qa fau-tin-na-beey-yi
wa laa taj-ha-roo la-hoo
bil-qau-ti

Revealed at Medinah.

SECTIONS 2

VERSES 18

In the name of Allah,
the All-Compassionate,
the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

SECTION 1

1 O you who believed! Do not
be forward

in the presence of Allah and
His Messenger,

and fear Allah.

Surely Allah is All-Hearing
and All-Knowing.

2 O you who believed! Do
not raise your voices

above the Prophet's voice,
nor shout to him in speech

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْدُمُوا

بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ

وَاتَّقُوا اللَّهَ

إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ

فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ

بِالْقَوْلِ

49:1 49:2

Manzil 6

٦ منزل

٢:٤٩

١:٤٩

28. Hu-wal-lā-zee ar-sa-lā
ra-soo-lā-hoo

bil-hu-daa wa dee-nil-haq-qi

li-yuz-hi-ra-hoo 'a-lad-dee-ni
kul-lih.

Wa ka-faa bil-laa-hi
sha-hee-daa

29. Mu-ham-ma-dur-ra-soo-lul-
laah. Wal-lā-zee-na
ma-'a-hoo

a-shid-dāa-u 'a-lal-kuf-faa-ri
ru-ha-māa-u bal-na-hum

la-raa-hum ruk-ka-'an
suj-ja-dainy

Yab-la-ghoo-na faz-lam-mi-
nal-laa-hi wa riz-waa-naa

see-maa-hum fee wu-joo-hi-
hum-min a-ṣa-ris-su-jood

Zaa-li-ka ma-ṣa-lu-hum
fit-tau-raa-ti

wa ma-ṣa-lu-hum fil-in-jeel

Ka-ṣar'in akh-ra-ja shaṭ-
a-hoo ja-aa-za-ra-hoo

fas-tagh-la-za fas-in-wau
'a-laa soo-qi-hee

yu-'il-buṣ-ṣur-raa-'a

li-ya-ghee-za hi-hi-mul-
kuf-faar.

28. It is He Who sent His
Messenger

with guidance and the reli-
gion of Truth

that He may exalt it above
all religions

and Sufficient is Allah for a
witness.

29. Muhammad is the Messenger
of Allah; and those who are
with him

are severe against the un-
believers but merciful
amongst themselves.

(O Prophet) you see them
bowing prostrate,

seeking bounty and pleasure
from Allah,

their marks are on their
faces, from the traces of
prostration

That is their likeness (des-
cription) in the Torah

and (that is) their likeness in
the Bible.

(They are) like a cultivated
field that sends forth its
shoot, then strengthens it.

so it thickens and rises firm
upon its stalk

delighting the cultivators,

that He may enrage the
unbelievers.

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ

وَدِينُ الْحَقِّ

لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ

وَكُفِيَ بِاللَّهِ شَهِيدًا

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ

أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ

تَرَاهُمْ رُكَّاعًا سَاجِدًا

يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا

سِيمَاءُ لَهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ

ذَلِكَ مِثْلَهُمْ فِي التَّوْرَةِ

وَمِثْلَهُمْ فِي الْإِنْجِيلِ

كَزَرْعٍ أَخْرَجَ شَطْطًا فَانْزَمَتْ

فَاسْتَقَاطَ فَاسْتَوَى عَلَى سَوَاقِهِ

يُحِبُّ الزَّوَّاعِ

لِيُغْضِبَهُمُ الْكُفَّارُ

26. *iz ja'a-lal-la-zee-na ka-ja-rou*

jee qu-loo-bi-hi-mul-

ha-meey-ya-lal-jaa-hi
leey-ya-ti

ja-an-za-lal-laa-hu
aa-kee-na-ta-hoo

'a-laa-ra-sou-li-hee wa
'a-lal-mul-mi-nae-na

wa al-za-ma-hum ka-li-
ma-lal-laq-waa

wa kaa-nōo a-haq-qa bi-hun
wa-ah-la-haa

Wa kaa-nal-laa-hu bi-kul-li
shai-in 'a-lee-maa.

RU-KOO' 4

27. *La-qad pa-da-qal-laa-hu*
ra-soo-la-hur-ru'-yaa
bil-haqq.

La-tad-khu-lun-nal-mas-j-
dal-ha-raa-ma in-shaa'-al-
laa-hu aa-mi-nee-na

mu-hal-li-qee-na ru-oo-sa-
kum wa mu-qas-si-ree-na

laa sa-khaa-joon.

Fa'a-li-ma maa-lam
ta'-la-moo

ja-ja'-a-la min doo-ni- zaa-
li-ka jat-han qa-ree-baa.

26. When those who disbelieved
set in their hearts the zeal—

the zeal of ignorance

Allah sent down His
tranquillity

upon His Messenger and
upon the believers

and enjoined on them the
word of piety.

and they were most deserving
and, worthy of it;

and Allah has knowledge of
everything.

SECTION 4

27. Indeed, Allah has in truth fulfilled for His Messenger, the vision with reality (saying):

You shall indeed enter the
Sacred Mosque, God willing,
in security

with your heads shaved and
(your) hair cut short

and you shall have no fear

and He knows what you do
not know

and He granted, besides this,
a victory near at hand.

إِذْ جَعَلَ الَّذِينَ كَفَرُوا
فِي قُلُوبِهِمْ

زَعِيمَةً جَاهِلِيَّةً

فَأَنْزَلَ اللَّهُ سَكِينَتَهُ

عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ

وَأَنزَلَ لَهُمْ كَلِمَةَ التَّقْوَى

وَكَانُوا أَحَقَّ بِهَا وَأَهْلُهَا

وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

لَتَدْخُلَنَّ الْمَسْجِدَ أَحْرَامًا

إِنْ شَاءَ اللَّهُ آمِينَ

مُحْلِقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ

أَرْجُلَكُمْ

فَعَلِمَ مَا لَمْ تَعْلَمُوا

فَجَعَلَ مِنْ دُونِ ذَلِكَ نَصْرًا

قَرِيبًا

QURAN MAJEED

This English Translation of Quran Majed is being published by Darul Tarf (Private) Limited, serially since 7th June, 1976.

The translation, done by a panel of authors, is the first impression, subject to final review. For this purpose, Scholars are requested to offer comments.

Transliteration of the Arabic text is done phonetically representing certain Arabic letters and diacritical marks as follows:

ح=ḥ ج=ḡ ز=z ص=s د=d ط=t ظ=z ع=ʿ ه=ḥ (Jerk) .
 Bold Madd. ʾ=ā ʾ=ā ʾ=ā Fine Madd ʾ=ā ʾ=ā ʾ=ā

Part 26 Ha-Meem

ح - ٢٦

Chapter 48 Al-Fath

٤٨ - الفتح

RU-KOO' 3 (Contd.)

25. Hu-mul-la-zee-na ka-fa-rnu

wa ḡad-doo-kum 'a-nil-mas-
 ḡ-dil-ha-raa-mi

wal-had-ya ma'koo-lan
 ainv-yah-lu-ḡha ma-hil-lah

Wa lau laa ri-jaa-lum-mu'-
 mi-noo-na wa ni-sā-um-mu'-
 mi-naa-tul-lam ta'-la-moo-
 hum

an ta-ḡa-oo-hum ja-lu-ḡec-
 ba-kum-min-hum-ma-
 'ar-ra-tum-bl-ḡhal-ri-'ilm.

Li-yud-khi-lal-laa-hu fee
 rah-ma-ti-hee malry-va-shāa'.

lau ta-zaiy-va-koo

la-'a2-zab-nal-la-zee-na
 ka-fa-roo min-hum
 'a-zaa-ban a-lee-maa.

SECTION 3 (Contd.)

25 They are those who disbelieved

and barred you from the
 Sacred Mosque,

and the sacrificial offering,
 lest it should reach its
 appointed place.

And if certain believing men
 and believing women whom
 you did not know, had not
 been there (i.e. in Makkah)

you would have trampled
 upon them without knowledge,
 and then you would have
 incurred guilt because of
 them.

(It was) so that Allah may
 admit into His Mercy whom
 He will;

(and) if they (the believers)
 had been clearly apart (from
 the disbelievers)

We would have surely puni-
 shed those who disbelieved
 among them (i.e. the
 Makkah) with a painful
 punishment.

و ك و ع م (متبع)

مُّمِّلِ الَّذِينَ كَفَرُوا

وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ

وَالْهَدْيِ مَعْلُوفًا أَنْ يَبْلُغَ مَحَلَّهُ

وَلَوْ لَا رِجَالٌ مُّؤْمِنُونَ وَنِسَاءٌ

مُّؤْمِنَاتٌ لَّكَانَ الْعِلْمُ

أَنْ تَطْرُقَهُمْ فُتُيْبُهُمْ مِنْهُمْ مَعْرَةٌ

يُغَيِّرُ عَلَيْهِ

لِيَدْخُلَ اللَّهُ فِي رَحْمَتِهِ مَنِ يَشَاءُ

لَوْ تَزَيَّلُوا

لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ

عَذَابًا أَلِيمًا

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Yaqeen International,
Iqbal Mansion,
Off Shahrah-e-Liaquat,
(Near Naveed Clinic)
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Phone: 5684325.*

Editor, M. M. Ansari,
Published by Syed Irshad Ali.
Printed at:
MATBA DARUT TASNIF,
Iqbal Mansion, Shahrah-e-Liaquat,
Saddar, Karachi 74400 (Pakistan)
Phone: 5686997.

a crystal clear basis or value on which to weld the divergent races, creed and colour.

As eminent historian Arnold Toynbee, in his book, "Civilization on Trial" rightly states: "The extinction of race consciousness as between Muslims is one of the outstanding moral achievements of Islam, and in the contemporary world there is, as it happens, a crying need for the propagation of this Islamic virtue. The forces of racial tolerations, which at present seem to be fighting a losing battle in a spiritual struggle of immense importance to mankind, might still regain the upper hand if any strong influence militating against racial consciousness were now to be thrown into the scales. It is conceivable that the spirit of Islam might be the timely re-inforcement which would decide the issue in favour of Tolerance and Peace" (pp 205-206).

It is most astonishing that in spite of the lofty and transcendent teachings of Prophet Muhammad (Sallallahu 'alaih wa sallam) on universal brotherhood, equality and fraternity the Muslim Ummah was going astray by diverse racial slogans and deviating from the path of virtues. Those who produced ideal examples of human brotherhood and equality in the past on the basis of their *Iman and Tauhid* are now following sectarian and ethnic nationalism as a remedy for their socio-economic and political ills.

Courtesy: DAWN

SALAAT is the pillar of Faith. we Muslims should be steadfast in maintaining SALAAT, which is our sheet-anchor in the storms of life. When the Dynamic Spirit generated by it we can triumph over all difficulties and blaze a new trail.

ON SEEING PRAYER

Henry de Castro was a French officer, who, during the French occupation of Algeria held a high Government post. One day he was riding out on a mission through the desert. Behind him were thirty Arab horsemen who served under him. During the journey the time came for the afternoon prayer. They told their officer that it was time for prayer, and without waiting for his permission, they dismounted. After giving the call to prayer aloud they stood in rows to pray. The French officer felt affronted at this arrogant behaviour on their part, but he kept silent. He stopped his horse and observed the Arabs in their prayer. The sight of praying in even rows had a profound effect on him. Afterwards when they had finished praying, he began to ask them questions about prayer, and listened attentively to their answers.

The boldness of the Arabs and the sight of prayer in such array made a deep impression on Henry de Castro. When he returned home he started to study Islam. First of all he read a French translation of the Qur'an. Then he travelled extensively in Arab countries to observe the Islamic way of life, his impressions became more profound. Eventually he accepted Islam.

At first the French officer thought that the Arabs were being proud in their action, so he felt offended but when he saw them dismounting from their horses in order to bow down humbly before the Lord of the Universe, he realized that what they had done had been out of humility, not pride. His nature awakened within him. The sight of God's servants bowing

down before Him so inspired a feeling of submission to God within him, that eventually he entered the fold of the religion of God.

(Courtesy: Al-Risala)

- The code of the highest truth is the Book of Allah.
- The thing that is most reliable is to profess righteousness.
- The best of all the disciples are the disciples of Abraham (*'alaihis salaam*).
- Of all the traditional practices, the best is the Tradition of Muhammad (*Sallallahu 'alaih wa sallam*).
- Remembrance of Allah has superiority over all other forms of remembrance.
- Of all the narrations, the best is the narration of Glorious Qur'an.
- The best deeds are the deeds based on the resolution (of Faith).
- The worst deeds are the deeds of (vicious) innovations.
- The best guidance is that of the Apostles of Allah.
- The best death is the death of those who are martyred (that is killed in the cause of Allah).

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ATTENTION

Part 26 "Haa-mum" could not be completed in this issue. We shall complete it in the form of a Supplement in the near future INSHAALLAH.

Manager

But it was Prophet Muhammad (Sallallahu 'alaihi wa sallam) who completely transformed the mode of thinking with the spirit of Faith (*Iman* and *Taqid*). He built up a solid structure on this base which bound the Arabs in universal brotherhood and fraternity and demolished all traditional frameworks of tribe and family. He infused in the dead souls a new spirit of Truth, Justice, Equality, Peace and Human Rights.

Faith (*Iman*) constitutes an intuitive knowledge of the Supreme Creator and Sustainer. It instils a relationship of hope and submission. This also leads to a positive and durable ground for the stability of his inner being. This unique concept reawakened and reactivated the philosophy of human unity as emphasised by the Glorious Qur'an. "Mankind were one community, and Allah sent unto them Prophets as bearers of good tidings and as warners." (2:213). "And that which benefits humanity as a whole, stays on in this earth." (13:17).

To bring about universal brotherhood of man mere expressions of amity, tolerance and goodwill do not work, it needs the reconstruction of dynamic social order based on the permanent values of the Divine Book. And the first and the foremost objective which the Qur'anic Social Order and Islamic State envisages, is the greatest interest and welfare of the entire humanity.

According to Allama Iqbal, the Qur'an has a definite view of man's destiny as a unity of life. This concept of unity life embraces the entire human race irrespective of caste, colour, creed and nationality.

Discussing this issue, Iqbal attacks the "abstract concept of human unity", and says that the idea of human unity is "neither a concept

of philosophy, nor a dream of poetry." Thus he expresses with clarity of diction: "As a social movement the aim of Islam was to make the idea of human unity a living factor in the Muslim's daily life and then silently and imperceptibly to carry it towards fuller fruition. Iqbal does not visualise human unity as divorced from human consciousness which in his words constitutes the centre of human personality. He laments the situation that "this unity of human consciousness never really became a point of interest in the history of Muslim thought."

Giving the highest importance to the problem Iqbal asks the modern Muslim scholars, fully conversant with current and cross-currents of latest phenomena to rethink the whole system of Islam without completely breaking with the past. Elucidating this viewpoint, Allama Iqbal pays rich tributes to Jamaluddin Afghani and expresses: "If his indefatigable but divided energy would have been devoted fully to Islam as a system of human conduct, the world of Islam, intellectually speaking, would have been much more on solid ground today." However, the Qur'an with its emphasis on righteousness, piety, justice and fair dealing envisages truly a refined society for the people to live in peace and harmony.

The Qur'an enjoins two basic principles which can weld the people of the world in global amity and peaceful living. "O mankind! We have created you male and female, and have made you nations and tribes that you may know one another. Verily the noblest of you, in the sight of Allah, is the best in conduct. Surely Allah is All-Knowing All-Aware." (49:13)

This Divine verse addresses all human being and not only the

Muslims. All human beings have descended from Adam and Eve. Their racial, tribal and national differences, attitudes and characteristics have no significance; they are just for recognition. Before the Almighty Allah all are equal. The most honoured is he who performs good actions and noble deeds and is always ready to serve mankind. Prophet Muhammad (Sallallahu 'alaihi wa sallam) established a classless society. Knit together extricating all internal conflict and strife. H.A.R. Gibb in his book, "Wither Islam" rightly comments: "But Islam has yet a further service to do under the cause of humanity.... No other society has such a record of success in uniting in an equality of status, of opportunity and of endeavour so many and so various races of mankind. The great Muslim communities of Africa, India and Indonesia, perhaps also the small Muslim community of Japan, show that Islam has still the power to reconcile apparently irreconcilable elements of race and tradition. If ever the opposition of the great societies of the East and West is to be replaced by cooperation, the mediation of Islam is an indispensable condition"

It is undeniable that this modern world of remarkable technological and scientific advancement has revolutionised the lives of the people. Our globe has shrunk so much so that we can cover the farthest part of the world in the shortest possible time. The problem of distance has been eliminated, but this elimination is entirely an outward phenomena. The current world is still groaning under mental and psychic strains and feels poles apart. The people of the world aspire to develop a universal brotherhood, but they could not achieve it due to the absence of

knowledge, the other granted riches. The minds untrained in analytical thinking imagined of a thousand deities performing the task assigned to them respectively, but Islam told them that God is the author of whatsoever happens in the universe."

Islam explains the distinct functions of God, the Prophet, and the Archangel Gabriel. It clarifies the fact that one entity does not merge with the other. Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) was full of the love of God and also dominated by His fear. He was free from the base human ego, strong in determination, staunch in faith, steadfast in worship, pure, blameless and patient. He would attend in person to the needs of the poor, benefiting them with food and clothing. He was the most kindly and sympathetic person, treating the children with the tenderest affection and the old with mercy and respect. To everyone who came in touch with him, he gave his just due. Countless indeed were indebted to him, while his only debt was to God Almighty. All this notwithstanding he was the servant of God but not a part of Divinity itself. Godhead was not vested in him in any measure. Through and through he was a man, but what a man indeed! Superb and sublime. And what a Prophet! Mercy for he was replete with virtues, free from all vices, one who knew God intensely and was committed to His mission devotedly, humbly, utterly, and wholly. He was truthful to the core and trustworthy unto the very best. He was the last of the Prophets of God who received His Most Glorious Word, and exalted it, Mighty in his secluded contemplation of God, pleasing in man's company, helpful, gentle, considerate, tolerant; agree-

ISLAM AS HARBINGER OF HOPE

By Professor Ziauddin Ahmad

Faith (Iman) constitutes an intuitive knowledge of the Supreme Creator and Sustainer. It instils a relationship of hope and submission. This also leads to a positive and durable ground for the stability of his inner being....

Most of the people are aware that there was great resurgence and reawakening among the Muslim Ummah since the advent of the 20th century and a spirit of reconstruction and diffusion of Islamic culture and civilisation moved the Muslim Ummah towards regeneration and revivification of past glory and refinement.

But this stimulus could not weld the Muslims into one homogeneity to stand as a solid block to repulse all the forces of aggression and

devastation. In the world history our name is recorded on account of the Faith (*Iman* and *Tauhid*) which inspired us in war as it moved us in peace. We own our glory to that, but we owe our degradation to ourselves. Only when our daily life and politics were divorced from our religion (*Faith* and *Iman*) did we decline, and now that the cup of misery is full to the brim, it is because our *Iman* (*Faith*) has little or no real hold upon our lives and actions. There are Ritualists or '*Ulama-e-Sae'* who pretend piety and there are spiritualists who dissemble sincerity; but there are hardly *Ulama-e-Haq* who can be counted on fingers.

It cannot be belied that the social structure of the ancient Arabs was founded on blood kinship.

able to all that was pleasing to God, but firmly opposed to whatever was not pleasing to Him. He fervently invoked the Name of God and was, in return, ennobled by it. He was, despite all that and much more, not an incarnate of Avatars of God. He was only a man and servant of God with His Message for the humanity at large. As we have said before, Qur'an Majeed declares:

"Muhammad is no more than an Apostle. . ." (3:144).

Surely, Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) is the prime mankind or community of man, the man that has been created by God in the best of moulds (95:4). In him indeed is a beautiful pattern of conduct. (33:21). God sent him but as a mercy for all, (21:107). He stands on an exalted standard of character. (68:4).

And if he was not an incarnate or Avatars of God, who else of

the prophets can be deemed to be so? The clear conclusion is that all the prophets were human beings chosen and inspired by God for His Mission. They were not Avatars which is a Hindu concept of God's assuming the form of man, nor incarnate which is a Christian belief of God's comedown in the person of Jesus Christ, peace be upon him.

Islam has laid down a very simple criterion of man's nobility and greatness. Qur'an Majeed spells it out

"... Verily the most honoured of you in the sight of God is (he who is) the most righteous of you..." (49:13).

Prophets are exalted because they are the most righteous of the righteous and most devoted of God's devoted ones, without sharing at all the Divinity which belongs to God and God alone.

—:0:—

Oneness of God and Station of The Prophet (3)

We have clarified earlier the human status of Prophet of God. With reference to the Prophet of Islam, God asks him to proclaim:

"Say: I am but a man like yourselves, (but) the revelation has come to me, that your God is One and Only God. Whoever expects to meet his Lord, let him work righteousness, and in the worship of his Lord, admit no one as partner." (18:110).

The matter does not rest here but God in His Infinite Mercy has provided guidance through revelations sent to the Prophets. Had it not been the case, man who is the best of the creation of God, would have fallen low and be in loss. God not only charts the way but also helps man to trace it. Qur'an Majeed clarifies this human situation thus:

"We have indeed created man in the best of moulds, then do we abase him (to be) the lowest of the low, except such as believe and do righteous deeds: for they shall have a reward unfailing." (95:4-6).

"Verily man is in loss, except such as have Faith, and do righteous deeds. . . ." (103:2-3).

In order to save man from stooping to the lowest of the low and to take him out of loss, God sent Prophets and Revelation until a stage of completion and perfection of this Divine process reached in the person of Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*) and Qur'an Majeed. God asks His Prophet to proclaim about His Revelation thus:

"... Say: I but follow what is revealed to me from my

Lord: This is (nothing but) lights from your Lord, and Guidance, and Mercy, for any who have Faith." (7:203).

Man is progressive by his very nature. He travels and ascends in status by stages. Qur'an Majeed elucidates:

"You shall surely travel from stage to stage." (48:19).

Let us consider man's upward spiritual travel in terms of Nafs, or self, or soul, or ego; Man has been endowed with the spirit which can intake both good and bad. This is what may be called *Nafs Mulhamah*. This self is capable to develop into states or stages. The spirit which is prone to evil, if not checked and controlled attracts God's displeasure and damnation. This is called *Nafs Ammara* or morbid self. The self that is aware and conscious of evil and also resists it is benign self. It seeks God's pleasure and grace. In the event of any fault, it repents and tries to amend in order to move towards the way of salvation. This is *Nafs Lawwamah*. The highest stage of development comes when the self attains full rest and salvation. This is *Nafs Mutmainna*.

This journey of self needs Divine guidance which has been sent down through Prophets who were God's spokesmen but not His partners such as the doctrine of Avatars or Incarnation implies. They are human but guided. Qur'an Majeed explains their station thus:

"... True, we (Apostles) are human like yourselves, but God does grant His grace to such of His servants as He pleases. It is not for us to bring you an authority except as God permits. . . ." (14:11).

Even when they are nearest to God, there remains a mystic veil in between. Qur'an Majeed narrates that Moses, peace be upon him, said:

"... O my Lord show (Yourself) to me, that I may look upon You. God said: By no means can you see Me (direct). . . ." (7:143).

Let us now revert to the question of Oneness of God and to get at the reason as to why the concepts of duality, trinity, plurality, merger, incarnation, Avatars, and what not, arose in man's mind. Again to quote Allama Syed Sulaiman Nadwi, "God is essentially a Unitary Being, indivisible and inseparable from His attributes. The religions of old had separated the attributes from the Divine Being and, in doing so, they had created numerous gods. The following Qur'anic verse refers to this very mistake inherent in the polytheistic concept of God:

'... Praise and Glory to Him: (Far is He) from having the partners they associate with Him.' (9:31).

Thus the last message of All-Merciful God delivered by Muhammad (*Sallallahu 'alaihi wa sallam*) told the wayward humanity that the Supreme Being is God, or Allah, Who alone is the Creator, the Maker, the Fashioner, the Master, the Holy, the Mighty, the Repairer, the Merciful, and the Compassionate. He is One and Only. His attributes are countless.

Multifariousness of Divine functions is yet another cause of polytheism. The primitive mind believed that there are different celestial forces operating simultaneously—one kills, the other gives life, the third one gives rise to discord, and yet another one patches up the differences. They thought that the god of love was different from the god of enmity; if one gave

camel which had passed its fourth, but was within its fifth year, and so on."

The same practice prevailed in the transaction of gold and silver. The debtor on his failure to repay his debt after one year was bound to repay double the principal (capital loaned out). For example, if a sum of 100 dinars was borrowed, in the second year the creditor demanded 200 dinars, in the third year 400 dinars and so on until the debtor discharged his complete debt.

The citizens of Makkah also had enormous business by way of interest transactions. The manner in which Riba was acquired in Makkah during the pagan days was similar to that prevailing in Taif. Baidawi states that one of them gives on loan a certain amount for a fixed period, then he goes on adding to it to such an extent that the debtor's property is consumed by a small debt.

It may thus be seen that the Riba of the pre-Islamic days was a system whereby the principal sum was doubled and re-doubled, through a usurious process. No wonder Riba is absolutely and categorically prohibited in Qur'an Majid. In the economic order envisaged by Islam, Riba is an anathema and a heinous crime.

In the absence of any social institution in those days, the poor and the needy had no alternative but to turn to the unscrupulous money-lender who was devoid of all human feelings. In such a state of affairs, the Divine Command prohibiting Riba came as a refreshing breeze to the debtor. Qur'an Majid condemns the interest-bearing transaction and directs that only what is borrowed may be returned. The Book of God prescribes a severe punishment for those who "devour Riba", and exhorts the money-len-

ders to give up what remains of the Riba, if they are believers. If they do not desist from charging Riba, then they should be prepared to face war with Allah and His Apostle.

Two kinds of Riba are indicated by Muslim jurists—Riba Nasia and Riba Fadl. The former refers to that type of loans which were common in the pre-Islamic days under which the principal used to be doubled and redoubled through a usurious process; and the latter refers to any interest other than Riba Nasia.

According to some jurists, Riba constitutes an invalid exchange, because one party receives an increase without giving to the other party an equivalent return. And this unearned increase in capital is the root cause of social injustice and exploitation, because it enriches the moneylenders who accumulate wealth by impoverishing those who borrow out of necessity. Be it noted that Islam has legalised all those transactions which produce income as a result of one's own labour.

Abu Said Al-Khudri reported Allah's Messenger (*Sallallahu 'alaihi wa sallam*) as saying: "Gold is to be paid for by gold, silver by silver, wheat by wheat, barley by barley, dates by dates, salt by salt, and like for like, payment being made hand to hand. If anyone gives more, or asks for more, he has dealt in Riba. The receiver and the giver are equally guilty." (Muslim)

Imam Razi was the first person who shed light on the problem of Riba from the economic point of view. According to him, the word 'Riba' means and indicates 'increase' or 'addition', but it does not mean that any kind of increase is unlawful. What has, however, been illegalised is that particular contract which the Arabs called Riba. This is exactly

what they named *Riba Al-Nasib*—the type of loans which were common in the pre-Islamic days under which the principal used to be doubled. What, therefore, has been declared illegal and unlawful in the Holy Qur'an is seen as *Riba Al-Nasib*. (Tafsir Kabir, Vol II, p. 58).

The following are some of the reasons for the prohibition of Riba in Islam:

(1) Inasmuch as the spirit of socio-economic justice is the broad base of an Islamic society, Riba tends to generate greed and selfishness, and thus annihilates human compassion;

(2) it promotes the habit of indolence, since the lender, instead of seeking a return on labour, is inclined to live on the labour of others, and receives a return from something which is non-productive by itself;

(3) it places risk totally on one party, leaving the other with assured gain;

(4) another reason for the unlawfulness of Riba is that such a transaction means the exacting of another's wealth without legal consideration or return: it amounts to exploitation and reduces the debtor to poverty which is a colossal inequity; and

(5) yet another reason for the prohibition of Riba is that the debt cuts at the very root of one's honour and respect in society; people would naturally abstain from borrowing or squandering money, if it is declared illegal.

Riba served as "a monstrous instrument of that social oppression which is in direct opposition to the socialistic spirit of Islam founded on peace and happiness for all". Islam forbids usury of interest whether it is at a low rate or high rate.

The Qur'anic Injunction on Riba

By M. Aminuddin

Qur'an Majeed has issued strict injunctions prohibiting Riba, or Usury, which in its literal meaning as illustrated by its usage in the Book of Allah, is to grow, to increase, to prosper. Riba is 'the Arabic word used for usury in Qur'an Majeed and means "undue increase", or unearned profit extracted by the lender causing exploitation of the borrower concerned. Riba is technically defined as the excess stipulation in favour of only one of the two parties, to an exchange of wealth without a consideration. This exchange may consist in the granting of a term of delivery, or in the exchange of homogenous goods only in excess of volume or weight.

The Qur'anic injunctions on the Riba are contained in the following verses:

Allah cuts down (the gains of) Usury and enhances the blessings of charity; and Allah

These simple Qur'anic guidelines provide a sure panacea of all our ills. They are the mileposts of the straight path that leads to success and security, the high destructive technology of our adversaries notwithstanding.

Before we close this Volume of Yaqeen International, we sincerely thank our Readers for the interest they have shown in our Journal. We particularly thank those who have shared with us their intellectual thoughts. We seek their continued cooperation and request them to widen the readership and subscription of Yaqeen International.

May Allah crown our joint efforts with success.. Ameen!

does not like any ungrateful persistent sinner. (2:276).

O believers! Fear Allah and forgo the interest that remains outstanding, if you are (real) believers. (2:278).

O you who believe: Do not live on usury, taking doubled and re-doubled (interest), and fear Allah so that you may prosper. (3:130)

And (because of) their practising usury from which they had been forbidden, and (for) devouring the wealth of the people wrongfully. We have prepared a painful punishment for the disobedient among them. (4:161).

And what you give in usury, so that it may increase through (other) people's wealth, it does not increase with Allah, but what you give in Zakaat (mandatory charity), seeking to gain Allah's pleasure, then it is these who shall gain reward manifold (30:39).

CRUEL TRANSACTION

A careful perusal of these verses reveals that Qur'an Majeed, while dealing with Riba, refers to a very unjust, and in fact cruel, monetary transaction between two persons, the lender and the borrower; the former exploits the needy borrower who has to pay to the lender large sums of money over and above the capital. Riba may be said to refer to any pre-determined fixed amount of excess or gain that arises from lending money or goods.

The first mention of Riba in Qur'an Majeed is contained in verse 30:39 (mentioned above). This verse was revealed in Makkah. It

occurs in Surah Al-Rum, which is wholly a Makki revelation, and was revealed during the fourth or fifth year of the mission of the Holy Prophet Muhammad (*Sallallahu 'alaihi wa sallam*), or even earlier. The Makki verses of Qur'an Majeed are replete with denunciation of the economic injustice of the contemporary Makki society, the profiteering and stinginess of the rich, and their unethical commercial practices, such as cheating in the weights and measurements, etc.

When Islam became politically dominant after the Holy Prophet's migration to Madinah, Riba was categorically prohibited in Surah Aal-e-Imran revealed in Madinah; see verse 3:130. This prohibition was later re-asserted in very emphatic terms, vide verses 274-80 of Surah Al-Baqarah.

RIBA IN PRE-ISLAMIC ARABIA

To understand the Qur'anic prohibition of Riba, it is essential to go back to the practice prevailing in pre-Islamic Arabia, especially among the town dwellers of Taif, Makkah and Madinah. Tabari who undertook a research, writes: "In pagan times the Banu Tha'qif of Taif used to advance loans to other person for a fixed period, at the expiry of which the creditor demanded from the debtor either his capital or an additional sum for the extension. The debtor either repaid the debt if he had the money with him, or requested an extension in the period of repayment, with the result that if a one-year-old she-camel was due at the expiry of the extended period, he would be required to give a two-year-old she-camel; and at the second extension he would return a she-camel which had passed her third year but was not yet four-year-old. If this was impossible for the third year, the creditor demanded the



In the name of Allah, the All-Compassionate, the Most-Merciful

END OF ANOTHER YEAR

Praise be to Allah, the Cherisher and Sustainer of the Worlds

With this issue of 'Yaqeen International', we are completing forty-one years of its continuous publication since 1952. Our Revered (late) Maulana Tufail Ahmad Farooqi (rahimahullah) laid its foundation when Pakistan was only five years old.

The people were then deeply concerned with their Covenant with Almighty Allah to promote Islam in whose name Pakistan was conceived, struggled for, and at long last attained with His help.

The (late) Maulana realised that Pakistan was duty-bound not only to ensure the practice of the tenets of Islam within its own four walls but also to project it to the world at large in the light of the pristine purity of Al-Qur'an and Sunnah, rising above all sectarian prejudices and regional and linguistic barriers.

The late Maulana, chose English as Yaqeen's Medium of communication so as to reach our message beyond the Seas.

During the course of time, we began in our Journal English Translation of Al-Qur'an in the simplest possible English syntax, together with Roman Transliteration of its Arabic Text in easy phonetics, in order to facilitate its recitation by those who know not the Arabic but the English language.

With this issue, by the Grace of Allah, we have completed Translation and Transliteration of 26 Parts of the Sacred Book. The rest is being expedited so as to complete the task which has been our labour of love. The Journal has

been carrying since long a modest Arabic Section, as well.

What we have been able to do or accomplish so far for the World-wide readership of 'Yaqeen International' can be best judged by our Readers themselves. Our efforts have to serve the cause of Almighty Allah:

"Praise be to Allah, to Whom belong all things in the heavens and on the earth: to Him be Praise in the Hereafter: and He is Full of Wisdom, Aware with all things." (34:1).

To Him Who is our final Judge, in all humility and submissiveness, we pray to accept our modest efforts to exalt His Word and to spread the Traditions of the last of His Prophets, Muhammad (Sallallahu 'alaih wa sallam)

We have ever given our Readers Informative Articles about Al-Qur'an, Al-Sunnah, Al-Fiqh, Book Reviews and Biographies of many illustrious sons and daughters of Islam. Our endeavour has been to present Islamic Models for reinforcing Islamic Faith and character. To enlighten our non-Muslim Readers has also been our aim.

MUSLIM UMMAH

Looking around, we find today the Muslim Ummah all over the world is struggling to live in the midst of violent political and ethnic storms and stressess. The disintegration of the Soviet Union, the swan-song of Communism in Europe, the fall of Berlin Wall leading to reunification of Germany, are the main factors that have brought to a close the long-

drawn Cold War and given rise to a ruthless uni-polar state of the world power politics poised against the Muslims in general.

The plight of Bosnia Herzegovina is so pathetic that it is difficult to assess it. As regards Middle East, the Peace Conferences are generally held to safeguard the vested interests and, as such, positive efforts are not being made to end the problem.

It is an extreme irony that the UN and the Security Council apply sanctions and use force only against Muslim states. Also Muslims' human rights alone go by default. The world powers turn a blind eye to the agonies of the Muslims.

The Muslim Ummah has yet to realise fully that Islam and Islam alone can be their sheet-anchor. Islam offers a clear-cut agenda for our salvation. Qur'an Majeed lays great emphasis on indispensability of our fraternity, moral values, and social compact of the Ummah. It asks the believers to unite and struggle together to deserve Allah's help:

"And hold fast, all together to the Rope of Allah, and be not divided among yourselves...." (3:103).

"...Verily, never will Allah change the condition of a people until they change it themselves...." (13:11).

"That man can have nothing but what he strives for." (53:39).

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(Phone . 5684325).

Yaqeen

international

PUBLISHED FORTNIGHTLY UNDER THE AUSPICES OF DAHUT TASNIE (PRIVATE) LIMITED
On the 7th & 22nd of every month

VOL 41

SHAWWAL 29, 1413 A.H. APRIL 22, 1993

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Accession Number
2-2-5755
Date 9-2-05

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